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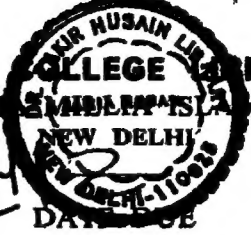
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Supplement to the Catalogue

OF THE

Persian Manuscripts

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BANKIPORE

(VOLUME II)

By

MAULAVI ABDUL MUQTADIR

Khan Bahadur

PRINTED FOR THE GOVERNMENT OF BIHAR AND ORISSA
BY THE BAPTIST MISSION PRESS, CALCUTTA

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P R E F A C E

THIS, VOL. XXI of the Bankipur Catalogue, is the second of the two supplementary volumes that it was found necessary to add to the eleven volumes in which the Persian MSS. were catalogued. It contains the notices of 345 works and treatises (MSS. Nos. 2,007-2,351). It adds a thirteenth to the twelve volumes that have been published as the catalogue of the Persian MSS.

It would be to show a very narrow spirit, were the writer of the preface to this volume to say nothing but of it; for when Khan Bahadur Abdul Muqtadir laid down his pen after writing the last word, he had finished a labour that began as long ago as 1905, or, to count also the period of training under Sir Denison (then Dr.) Ross for the great work, when he compiled the *catalogue raisonné* of the Persian MSS. in the Calcutta Madrasah, as long ago as 1903.

The fact just spoken of connects the Khan Bahadur in one's mind with Warren Hastings; for it was to him that the Calcutta Madrasah owed its foundation. In that he has catalogued the Persian MSS. at Bankipur, he is associated in one's mind with another great Indian administrator, Lord Curzon; for it was to his initiative, a man to whom the call of a great library was little less stirring than the call of his country in danger is to a patriot, that we owe the Bankipur Catalogue.

The work begun at Bankipur in 1905 presently bore fruit in a volume devoted to the Persian poets from Firdausi to Hafiz. What this meant as a contribution to Persian scholarship is certainly not even yet known in India as it ought to be: those know it best who are familiar with the late Professor Browne's great history of Persian literature, and who have learnt from its pages how great a debt Professor Browne owed to Khan Bahadur Abdul Muqtadir. The publication of the volume drew from the famous German historian of Arabic literature, Brockelmann, the words: 'Permit me to express my astonishment at the masterly manner in which the unknown compiler Abdul Muqtadir has produced the work'. That was the right word to use--*astonishment*--; for up to that moment India had not sent Europe, in a language that Europe could read, any work on Persian literature for a moment comparable with Abdul Muqtadir's volume; or had sent Europe, in any language that the Orientalists

can read, if no one else can in Europe. If, as was true, until the appearance of the Khan Bahadur's volume on the Persian poets he was an 'unknown compiler', he has been well known ever since to all those in the world, wherever found, whom Arabic and Persian studies interest. It would not be fitting to pass over the part in the achievement of Sir Denison Ross; for he not only trained Abdul Muqtadir for his work as a cataloguer, but during the first decade of the work his was the inspiring and directing spirit.

There may in some minds be the regret that the first volume did not appear at an earlier date, and that its publication was not followed by that of each of the other volumes at a shorter interval than the historian of the work has to record. There are some departments of labour in which the world becomes more exacting as time goes on. The aptest illustration to use is the dictionary. A Dr. Johnson, in the XVIIth century, will compile a dictionary of the English language, with little assistance and in a number of years that are not long to count; but when, in the following century, a new dictionary of the language is undertaken, as the world expects it to be a much better dictionary, not one but several lexicographers are set to do the work, and far from their being expected to take less time than Dr. Johnson over the work, they are allowed, say, five years to his one. So it is with catalogues of MSS. When cataloguing the Arabic MSS. at Berlin occupied Professor Ahlwardt from 1887, or earlier, to 1900, a standard was set that no cataloguer of a later date was to fall below. Each was expected to exceed it. It is that expectation of the world, a legitimate one, that leads to the catalogues of our generation taking longer to compile. If that fact is rightly estimated, and if, further, it be remembered that the climatic conditions of a station in the plains of Upper India are far less favourable to work than those of Berlin, it will not seem right that we should cloud our gratitude to Abdul Muqtadir with a regret on any score of time. Moreover, to add the detail, if this preface be written on this day of June, 1933, the volume to which it is the preface was finished as long ago as 1930.

J. A. CHAPMAN.

THE STATE LIBRARY, RAMPUR STATE.

June 16, 1933.

PERSIAN MANUSCRIPTS.

PHILOLOGY.

GRAMMAR.

No. 2007.

fol. 7; lines 14; size $6\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

جوان موئی

JAWÂN MŪ'Î.

A grammatical tract on Arabic irregular verbs. For another copy see No. 1494.

Beginning:—

چه لغظست فولین ای نامور النج *

Written in ordinary Ta'liq.

Not dated, 19th century.

Scribe: سید نجف علی.

The scribe, Sayyid Najaf 'Ali, is probably identical with the well-known grammarian, several of whose works are included in the *مجموعه صرف* (Nos. 1460–1504).

PERSIAN DICTIONARY.

No. 2008.

fol. 320; lines 25; size $12 \times 6\frac{1}{2}$; 9×4 .

برهان قاطع

BURHÂN-I QÂṬĪ'.

A slightly defective copy of Muḥammad Ḥusayn's well-known Persian dictionary *Burhân-i Qâṭi'*, composed in A.H. 1062=A.D. 1651. See Nos. 802-803.

The copy is defective at the beginning, and the first twelve *Gusṭâr*, together with the earlier portion of the thirteenth, are missing. It opens with an explanation of the word سات, corresponding with fol. 320^a, line 2, of No. 802:—

سات با نای قرشت بر وزن مات بمعنی خوابیدن و خواب کردن *

Written in a hasty Nasta'liq within gold and coloured borders.

Dated Tuesday, 18 Duḥijjah, A.H. 1105.

Scribe: لطف الله بن سعد الله مدرّس.

The MS. is worm eaten and in a damaged condition.

ARABIC-PERSIAN DICTIONARY.

No. 2009.

fol. 205; lines 21; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

سامی فی الاسامی

SÂMÎ FIL ASÂMÎ.

A classified vocabulary of Arabic words and phrases explained in Persian.

Author: Abul Faḍl Aḥmad bin Muḥammad bin Aḥmad bin Ibrâhîm ul-Maidânî un-Nisâburi ابراهیم بن محمد بن احمد بن ابراهیم الميدانی النیسابوری.

Beginning :—

الحمد لله الذى لا يتم امره دون حمده ولا يبلغ وصف كنه قدره
و مجدده الخ *

The author, a distinguished philologist and grammarian, was a native of Nishapûr, where he died in A.H. 518=A.D. 1124. His other works are نزهة الطرف - المصادر - كتاب الانموذج فى النحو - كتاب مجمع الامثال نزهة الطرف - المصادر - كتاب الانموذج فى النحو - كتاب مجمع الامثال - شرح المفصلات, etc. For his life see Mir'ât ul-Janân, fol. 299^b; Buğyat ul-Wu'ât, fol. 121^a; Ibn-i Khallikân, De Slane, vol. i, p. 130; Quatremère, Journal Asiatique, vol. i, p. 177; Brock., vol. i, p. 289; etc. For other copies of this work see Brit. Mus. Sup., No. 855; Leyden Cat., vol. i, p. 76, 2nd ed., p. 66; Paris Cat. (old), No. 1334; Casiri, No. 598; Dérenbourg, Escorial, No. 601; Houtsma., No. 274-5; Lagarde, Persische Studien, p. 58; Khedive's Library, vol. iv, p. 173; etc. See also Hâj. Khal., vol. iii, p. 573. Lithographed at Tihirân with the Sair ul-Adab of Şa'libî and other treatises.

In the preface the author dedicates the work to Shams ul-Kuttâb Abul Barakât 'Alî bin Mas'ûd bin Ismâ'il, who, according to the author's own statement, was the most learned of his disciples and the pride of his master.

The work is divided into four *Qism*, subdivided into *Bâb* and *Fağl*, as follows :—

Qism I, fol. 4^b, in four *Bâb* :

القسم الاول فى الشرعيات وما يناسبها يشتمل على خمسة ابواب *

Qism II, fol. 20^b, in twenty-seven *Bâb* :

القسم الثانى (الباب الثانى) wrongly written as فى اصناف الحيوان يشتمل على سبعة وعشرين بابا *

Qism III, fol. 163^b, in five *Bâb* .

القسم الثالث فى الآثار الغريبة يشتمل على خمسة ابواب *

Qism IV, fol. 177^a, in six *Bâb* :

القسم الرابع فى الآثار السفلية وتوامعها ستة ابواب *

The preface is followed by a list of the contents, fol. 4^a.

The date of completion of the work, given at the end, fol. 205^a, is 14 Ramaḍân, A.H. 497=A.D. 1103.

A subscription at the end, by an anonymous author, says that the work is an abridgment of the original, and that he completed it on the 27th of Sha'bân, A.H. 672=A.D. 1273.

Written in ordinary Nasta'liq within coloured borders.

Not dated; 18th century.

The title-page contains a seal bearing the inscription: لسان السلطان محمود الدوله منشي محمد مفدر عليخان بهادر

ORNATE PROSE, INSHAS, EPISTLES AND COLLECTIONS OF OFFICIAL LETTERS.

No. 2010.

fol. 155; lines 17; size $12\frac{1}{4} \times 8$; $8\frac{1}{2} \times 4\frac{1}{4}$.

جُزْئِيَّاتٌ وَكُلِّيَّاتٌ

JUZ'İYÂT WA KULLIYÂT.

Discourses in prose and verse, on the human body, which is considered as the noblest of God's creations, with a mystical explanation of all its single parts.

Author: Diyâ ud-Dîn Nakhshabî ضياء الدين نخشي.

Beginning:—

تعميد حميد احد كه قل هو الله احد الله الصمد خطبة احديت

و صمديت اوست النجم *

The two opening lines of this copy are omitted in some copies.

Diyâ ud-Dîn Nakhshabî (d. A.H. 751=A.D. 1350) has already been mentioned in connection with his popular work *Tûṭī Nāmāh* (see Nos. 728-729).

(Other titles given to the work are ناموس اكبر (see the colophon) and چهل ناموس on account of its division into forty sections termed ناموس, each of which treats of a particular part of the human body, as follows:—

1. موی, hair, on fol. 9^b.

2. سر, head, on fol. 13^a.

3. دماغ, brain, on fol. 16^a.
4. پیشانی, forehead, on fol. 19^a.
5. ابروی, eyebrow, on fol. 21^a.
6. پلک, eyelid, on fol. 24^b.
7. عرۃ, eyelash, on fol. 27^b.
8. چشم, eye, on fol. 29^b.
9. اشک, tear, on fol. 35^a.
10. بینی, nose, on fol. 39^b.
11. رخساره, cheek, on fol. 44^b.
12. گوش, ear, on fol. 47^b.
13. زلف, tress, on fol. 52^b.
14. خط, down on the face, beard, on fol. 55^a.
15. لب, lip, on fol. 58^a.
16. دهان, mouth, on fol. 60^b.
17. دندان, teeth, on fol. 63^b.
18. زبان, tongue, on fol. 68^a.
19. زرخ, chin, on fol. 71^b.
20. روی, face, on fol. 74^b.
21. خال, mole, on fol. 78^a.
22. گلو, throat, on fol. 80^b.
23. گردن, neck, on fol. 88^a.
24. پشت, back, on fol. 90^a.
25. استخوان, bones, on fol. 93^a.
26. بازو, arm, on fol. 96^a.
27. رگ, vein, on fol. 99^a.
28. خون, blood, on fol. 104^b.
29. دست, hand, on fol. 108^a.
30. انگشت, finger, on fol. 110^b.
31. ناخن, nail, on fol. 114^a.
32. سینه, breast, on fol. 117^b.
33. دل, heart, on fol. 121^b.
34. جان (Ethé, Ind. Office, No. 2034, has روح), soul, on fol. 127.

35. پهلو، side, on fol. 132^a.
36. شکم، belly, on fol. 135^a.
37. کمر، waist, on fol. 139^a.
38. زانو، knee, on fol. 141^a.
39. ساق، leg, on fol. 144^b.
40. پای، foot, on fol. 147^b.

Each *Nâmûs* ends with a *Ġazal* by the author in praise of the part of the body treated in that section.

According to the preface in the British Museum copy (Reiu, p. 740), the work was composed during the reign of Quṭb ud-Din, whom Rieu identifies with Mubârak Shâh Khaljî (A.H. 717-721=A.D. 1317-1321).

The name Quṭb ud-Din Mubârak also appears in the subscription of our copy, but in the following concluding lines the date of composition of the work is distinctly given as A.H. 730=A.D. 1329:—

نہادم بر رخ عالم چو این خال
ز هجرت هفصد و سی بود آن سال

For other copies see Ethé, Ind. Office Lib. Cat., No. 2034; A.S.B. Cat., Nos. 335-336; etc.

Written in ordinary Nasta'liq.

Dated ۱۱ Dûlqa'd, A.H. 1257.

No. 2011.

fol. 39; lines 15; size 7×4; 4 $\frac{3}{4}$ ×2 $\frac{3}{4}$.

(رقعات)

(RUQA'ÂT.)

A small collection of letters, without title, preface, or author's name, relating to the time of Sultân Husayn Bâiqarâ of Persia (A.H. 873-911=A.D. 1468-1505).

Beginning:—

عالیحضرت گردون بسطت فلک رفعت بہرام صفوت برجیس
طلعت زہید عشرت خورشید مفرات الن *

The collection consists for the most part of letters written by Sultân Husayn. Some of these letters are not distinguished by headings or rubrics; those that are headed are addressed to the following persons :—

Rustam Beg, foll. 10^a. 16^a.

Sultân Aḥmad Mirzâ, fol. 11^b.

Jâmi, foll. 12^b–14^a.

Khawâjah ‘Abd Ullah, fol. 14^a.

Nûr ‘Alî Beg, fol. 15^a.

Ya‘qûb Beg, fol. 17^a.

Farrukh Yasâr, King of Shirwân, fol. 19^a.

The copy ends with an edict of Sultân Husayn.

It is to be noticed that several letters of the abovenamed Sultân Husayn, addressed to the aforesaid persons, are included in Rieu’s copy of Abul Qâsim Iwâgli Haydar’s *مراسلات اولوالباب*; see Rieu, i, p. 389.

Written in good Nasta‘liq.

Not dated; 16th century.

A seal, bearing the inscription *وما توفيقى الا بالله*, and dated A.H. 927, is found on foll. 10^b and 11^a.

No. 2012.

foll. 13; lines 15; size 7×4; 5×2½.

خطبة مرقع پادشاهی

KHUṬBAH-I MURAQQA‘-I PÂDISHÂHÎ.

An introduction to the royal Muraqqa‘.

Author : Abul Faḍl *ابو الفضل*.

Beginning : —

سجدت محمدت ایزدی بفرق قلم تقدیم میزید الخ *

This is a piece of refined prose written in praise of the Muraqqa‘ of prince Salim (afterwards the emperor Jahângîr) by Abul Faḍl, the celebrated prime minister and historian of Akbar. The introduction contains a short history of calligraphy, and the writer mentions the names of distinguished calligraphers who had flourished at different times from the earliest down to his own time.

Written in good Ta‘liq.

Not dated; 19th century.

The title-page contains the seal of one *میر اسد الله*.

No. 2013.

fol. 141; lines 9; size $10\frac{1}{2} \times 6\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

مکاتبات علامی

MUKĀTABĀT-I 'ALLĀMĪ.

The first *Daftar* of Abul Fadl's letters, corresponding with fol. 1^b-31^a of No. 867.

Beginning as usual:—

گوناگون نیایش مر داوردا الن *

Written in ordinary Ta'liq with copious marginal notes and interlinear glosses within coloured borders.

Dated Aḥmadābād, Gujarāt, A.H. 1076.

No. 2014.

fol. 186; lines 15; size $8\frac{1}{2} \times 4\frac{1}{2}$; 7×3 .

مکاتبات علامی

MUKĀTABĀT-I 'ALLĀMĪ.

A defective and incomplete copy of Abul Fadl's letters. See No. 867.

The MS. abruptly opens thus in the middle of the first letter of *Daftar* I, corresponding to fol. 4, line 20, No. 867:

..... وسیع و ولایتی است آبادان بیکی از دادگران فرمان

پذیر سپرد آید الن *

and breaks off with the following words in the middle of the letter addressed to Shaykh Abul Khayr, corresponding to fol. 69^b, line 15 (*Daftar* II):—

الله تعالی آن گرامی برادر را در حمایت الطاف بیکزن خود

داشته بگوناگون مرادات رساند (رساند) امروز متوجه منزل *

The second *Daftar* begins on fol. 76^b.

The letters are not distinguished by headings or rubrics.

Written in ordinary Ta'liq.

Not dated; 18th century.

No. 2015.

foll. 293; lines 23; size $11\frac{1}{4} \times 8$; $9 \times 5\frac{1}{2}$.

آداب عالمگیری

ĀDĀB-I 'ĀLAMGĪRĪ.

A collection of official letters, state papers and documents written by Munshī-ul-Mamālik Shaykh Abul Faṭḥ, entitled Qābil Khān, منشی الممالک شیخ ابوالفتح مغالب بقابل خان in the name of Aurangzib, collected by Ṣādiq Muṭṭalibī صادق مطلبی.

Beginning:—

خداوند علیم حکیم خرد بخش سخن آفرین را بکدام مرتبه سخنوری
سنائش کنم انعم *

We learn from the preface that Ṣādiq, who calls himself a native of Sirhind, compiled the work at the request of his son Muḥammad Zamān, adding to it an account of the events which took place immediately before and after the death of Shāh Jahān. He also added, he says, some letters written by himself in the name of Prince Muḥammad Akbar (d. A.H. 1115=A.D. 1703) to Aurangzib and other nobles of the court. According to a note, found at the end of the British Museum copy (see Rieu, i, p. 399) Ṣādiq died on the 1st of Muḥarram, A.H. 1129=A.D. 1716.

Qābil Khān, of Taltah, the writer of the letters, was attached to the services of Aurangzib before his accession. He retired from office in the second year of the reign, and died in the fifth. See Maāşir-i 'Ālamgiri, p. 26.

For further particulars of the work see Elliot's Hist. of India, vol. vii, p. 135; Ethé, Ind. Office Lib. Cat., Nos. 371-372. See also Mackenzie's Collection, vol. ii, p. 205. The work has been repeatedly lithographed in India.

The contents of the work have been described in Rieu, *loc. cit.*

A fairly correct copy. Written in clear Ta'liq.

Not dated; 18th century.

A seal of the library of the College of Fort William, found at the beginning and end of the copy, shows that the MS. once belonged to that library.

The following note on the title-page says that the MS. was presented to the Government Library (that is to say, the Fort William College Library) by Swinton Şahib on the 11th of October, 1820:—

این نسخه آداب عالمگیری بتاریخ یازدهم ماه اکتوبر سنه ۱۸۴۰ جناب
سرتن صاحب در کتبخانه سرکار هدیه دادند *

Another note on the same title-page, recording the purchase of the MS., is dated 19th Rabi' II, A.H. 1150.

No. 2016.

fol. 116; lines 15; size $9\frac{1}{4} \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

کلمات طیبات

KALIMÂT-I TAYYABÂT.

A collection of notes and orders written by Aurangzib in the latter portion of his reign, arranged and edited by 'Inâyat Ullah Khân in A.H. 1131=A.D. 1719.

Beginning:--

الهی از قلم شکسته و زبان خسته چه آید که سپاس و ستایش جناب
کبریا را شاید آنگ *

The editor 'Inâyat Ullah Khân, son of Mirzâ Shukr Ullah, was the favourite secretary of Aurangzib. He traced his descent from Sayyid Jamâl of Nishâpûr. He came to India during the reign of Aurangzib, who at first appointed him court chronicler, and subsequently favoured him with high *mansabs* and distinction. After Aurangzib's death 'Inâyat Ullah continued to enjoy favours from the emperor's successors. He died in A.H. 1139=A.D. 1726. See Ma'âsir ul-Umarâ, fol. 65^b (No. 657).

The work contains, not fully written out letters, but only brief instructions, orders, and points which Aurangzib dictated to his secretary 'Inâyat Ullah Khân for inclusion in the formal letters to be written in the emperor's name. The same writer also edited a similar collection of the emperor's notes and orders, entitling it احکام عالمگیری (see the following No.). Referring to these two collections the author of the Ma'âsir ul-Umarâ, *loc. cit.*, observes thus:--

احکامی که بواسطت او بنام بادشاهزاده و امرا صدور یافت فراهم
کرده باحکام عالمگیری موسوم ساخته و شقه های دستخطی بادشاه نیز
جمع کرده کلمات طیبات نام گذاشته هر دو نسخه متداول است آنگ *

Collections of Aurangzib's letters, with separate titles, are several in number, but usually some letters of one collection are to be found in another. One of these was printed in Lucknow, A.H. 1260, under the title of *رقعات عالمگیری*, and in Lahore, A.H. 1281, under the title of *رقعات عالمگیری*.

For other copies of the *کلیات طبیات* see Rieu, i, pp. 401 and 1087; Ethé, Bodl. Lib. Cat., Nos. 248-251; Ethé, Ind. Office Lib. Cat., Nos. 373-374; Bûhâr Lib. Cat., vol. i, No. 272; A.S.B. Cat., No. 282, etc. See also Elliot, Hist. of India, vol. vii, p. 203.

The present copy, copied from the Râmpûr State Library MS., was presented to this library on 19th December, 1921, by Prof. Sir Jadu Nath Sarkar, who at the end remarks that the copy is 'incomplete'.

Written in ordinary Ta'liq.

Not dated; a quite modern copy, written only a few years ago.

No. 2017.

fol. 204; lines 15; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

احکام عالمگیری

AḤKÂM-I 'ÂLAMGÎRÎ.

Another collection of notes, orders, and short letters of Aurangzib, similar to the one noticed in No. 2016, and likewise relating to the last decade of Aurangzib's reign, edited by the same 'Inâyat Ullah Khân.

The MS. is defective towards the beginning, and neither the editor's name, nor the title of the work, is given in the work. In an endorsement on the binding it is called *احکام عالمگیری*. In the Ma'âsir ul-Umarâ, fol. 65" (No. 657), the work is ascribed to 'Inâyat Ullah Khân bin Mirzâ Shukr Ullah.

The copy, without a preface, opens abruptly thus with a letter to Shâh 'Âlam Bahâdur Shâh before his accession to the throne:—

دربنوا از نوشته محمد اسلم خان معروض پیشگاه فلک اعتلا
گردید الغم *

Written in a hasty Ta'liq within coloured borders.

Dated Shâh Jahânâbâd, the 19th regnal year of Muḥammad Shâh (A.H. 1150).

Scribe: عبد الغنی.

A seal of اشرف علي, dated A.H. 1188, is found at the end of the copy.

The name 'Syud S. Nawab', probably Sayyid Şafdar Nawwâb of Patna, is found on the title-page.

No. 2018.

fol. 21; lines 9; size $8\frac{1}{2} \times 6\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

کدخدائی حسن و عشق

KAD KHUDÂ'Î-I HUSN WA 'ISHQ.

The 'wedding of beauty and love' by Ni'mat Khân 'Âli (d. A.H. 1121=A.D. 1709). See No. 371 (fol. 336^a).

Beginning as usual:—

حدیث عشق شد زیب بیانم الخ *

Written in minute Shikastah within coloured borders, with an illuminated head-piece.

Not dated; 19th century.

The original folios have been placed in new margins.

No. 2019.

fol. 97; lines 15; size $8\frac{3}{4} \times 4\frac{1}{4}$; $5\frac{1}{2} \times 2$.

چار عنصر

CHÂR 'UNŞUR.

The well-known Châr 'Unşur of Mirzâ Bidil (d. A.H. 1133=A.D. 1720). See No. 381—I.

Beginning as usual:—

خداوندا زبان معدور الخ *

The MS. comprises only the first of the four 'Unşur, corresponding to foll. 1^b-36^a of No. 381—I.

Written in beautiful minute Nasta'liq within coloured borders.

Not dated; 19th century.

A note on the title-page says that the MS. once belonged to one Irâdat Ullah, who made a gift of it to one 'Abd ul-'Azîm.

No. 2020.

fol. 153; lines 27; size $20\frac{1}{2} \times 12$; $14\frac{1}{4} \times 6\frac{1}{2}$.

روزنامچہ رنجیت سنگھ

RŪZNÂMCHAH-I RANJÎT SINGH.

This work, entitled at the beginning روزنامچہ مہاراجہ رنجیت سنگھ بہادر or 'The Diary Book of Mahârâjah Ranjît Singh Bahâdur', is in fact a history of Ranjît Singh, dealing with his warlike exploits and other events connected with his life.

Beginning:—

ضابطہ ایست مسامرہ و آئینی است مستقرہ کہ بعد از انقلاب
ادوار روزگار النعم *

The work begins with the birth of Chharat Singh, the grandfather of Ranjît Singh, and is brought down to Sambat 1886=A.D. 1829.

Contents:—

Chharat Singh, fol. 1^a.Mahâ Singh (in the MS. Mân Singh مانسنگہ), fol. 5^b.Ranjît Singh, fol. 6^b.

The author, who does not reveal his name at the beginning, was evidently in the service of Ranjît Singh. He was an eye-witness of most of the events he narrates, and occasionally refers to the services he rendered to the Mahârâjah (see foll. 94^a, 114^a, 115^a, 133^b, etc.). In the heading on fol. 115^a it is said that in 1881 Sambat, 'the author of this history' was sent to bring Mir Gulâm 'Alî, but in the narrative under the same heading it is said that Lâlah Mohan لالہ موہن was ordered by the Mahârâjah to go to Multân and bring Mir Gulâm 'Alî with respect and honour to the Mahârâjah's court. On the strength of this statement I am inclined to hold that the name of the author is Lâlah Mohan.

Written in ordinary Ta'liq.

Not dated; 19th century.

SCIENCES. ENCYCLOPÆDIAS.

No. 2021.

fol. 453 ; lines 17 ; size $12\frac{1}{2} \times 7$; $9 \times 4\frac{1}{2}$.

دُرَّةُ التَّاجِ لُغْرَةُ الدُّبَاجِ

DURRAT UT-TÂJ LI-ĞURRAT UD-DUBÂJ.

A defective and hopelessly confused copy of Qutb ud-Din Shirâzi's (d. A.H. 710=A.D. 1310) well-known encyclopædia of philosophical sciences. See No. 906.

Folios have been misplaced in many places and a large number are missing. The first folio bears the original mark 209, the tenth, 292, and so on.

Beginning on fol. 17^b :—

اگرچه برضمیر اریاب (ارباب) گیاست (کیاست) و خاطر اصحاب

فرست : الفح *

Spaces are left blank in many places.

Written in ordinary Nasta'liq with corrections and marginal emendations. The copy is full of clerical mistakes.

Not dated ; 18th century.

No. 2022.

fol. 356 ; lines 24 ; size 16×11 ; $15 \times 8\frac{1}{2}$.

گلشن صادق

GULSHAN-I ŞÂDIQ.

An incomplete copy of a vast and rare encyclopædia treating of almost all the branches of Muhammadan literature, sciences, and arts.

Author: Shâkir Khân bin Nawwâb Shams ud-Daulah Lutf Ullah Khân Sâdiq Bahâdur Mutahawwir Jang: شاکر خان بن نواب شمس الدوله : لطف الله خان صادق بهادر متہور جنگی .

Beginning:—

حمد و سپاس ہادی را کہ گمراہان بادیدہ و سائوس نفسانی را از سرگردانی برآوردہ بفضل خویش در جمعیت آباد معمورہ روحانی میرساند الخ *

The author, the fourth of the six sons of his father, was born, according to his own statement, fol. 26^a, at Pânîpat, on the 27th of Safar, A.H. 1128=A.D. 1716, for which year the words شاکر بخدا form a chronogram. He also wrote a history of the reigns of Muhammad Shâh and his successors, down to the second year of Shâh 'Âlam's reign, A.H. 1174=A.D. 1760 (see Rieu, i, p. 279). Muhammad 'Alî Khân, son of the author's second brother Hidâyat Ullah Khân, wrote a general history of India from the earliest times to A.H. 1211=A.D. 1796, entitled بحر المراج (see No. 544). Shâkir Khân states, on fol. 2^b, that his father was born in A.H. 1077=A.D. 1666, and died, A.H. 1165=A.D. 1752, at the age of eighty-eight.

The author commenced his student life at the age of five, and was placed under the tuition of Hâfiz Rustam. At the age of fifteen he, with his brother Fâkhir Khân, entered the service of Muhammad Shâh. He was married in the twenty-first year of the emperor's reign, and later on took another wife. He enjoyed the warm favour of the emperor, and, like his father, was honoured with the title of Sâdiq Niknâm. An account of the author's life, given in scattered form, can be found in the present work.

According to the index and the list of contents, occupying eighteen folios at the beginning, the entire work consists of fourteen Khiyâbân خیابان, each subdivided into numerous چمن and باریکی, but, unfortunately, the present copy breaks off towards the end of the sixth Khiyâbân.

The six Khiyâbân are as follows:—

I. fol. 2^b.

خیابان اول منقسم بچهار چمن و چهل و شش باریکی مشتملبر کیفیت روح و جان و نفس ناطقہ و بیان واجب و ممکن و ممتنع و بیان اسمای حقیقی و ظہور عوالم مختلف و بیان نفس طبعی و نباتی و حیوانی و قوای بشری و ہدایت خلقت انسان و بدو تعلق روح بقالب

و حکمت تعلق روح و تمثیل پادشاهی راندن او تعالی و بهمرسیدن حیوان و معادن و نبات از استعجاله اربع عناصر و بهمرسیدن موالید ثلاثه و کیفیت تولید جنین و تشریح اعضا و بیان اعضای مرکبه و کیفیت مزاج خود و توند خود و بیان قیافه خود و قیافه عوام و علامات امارات مزاج و علامت طبایع اربع عناصر و کیفیت ساکنان سموات و کیفیت ایام و لیالی و کیفیت شهاب و انفصاص کواکب و سحاب و هاله و قوس قزح و خاصیه سیاره سبعة قطب شمالی و اسناد شهر قیس و روم و عرب و تاثیر هر سال و کیفیت فصول و تاثیر خسوف و کسوف و زلزله و بستی جوک و تقسیم زمین هفت اقلیم بتکرار سنین و بیان شناختن حال مریض و زکینامه و بیمار نامه هفته و تعریضات آن و بیان نسب خود تا حضرت ملک علی و ملازمت پادشاه و انزوا گزیدن خود و بیان کتخدائی خود و بیان آداب و صفات نکاح و آداب زندگانی با زنان و بیان حسن اوقات مباشرت و بیان کتخدائی دوم و نسب مادری برخورداران محمد ذاکر خان و امتیاز خان و رو گردانی دیوان والد ٹیکچند نام و حقیقت برخاستن و ادعیه خواندن خود و کیفیت خویش و غیره *

II. fol. 58^b.

خیابان دوم منقسم بچهار چمن و سی و یک باریکی در عبادات مشتمل بر بیان برخاستن صبح و خواندن ادعیه و آداب طهارتخانه و سر طهارت و احکام وضو و واجبات و مکروهات وضو و احکام تیمم و احکام غسل و اقسام غسل و بیان نماز هلی و اجبی و آنچه بدان تعلق دارد و نماز عیدین و جمعه و نماز هلی نذر و عهد و سوگند و اجاره و نماز توبه و نماز فوتیه والد و نماز هدیه میت و توصیف و ترغیب نماز و تهدید بگذاردن نماز و نماز شب قدر و طریق یافتن آن و نماز عرفه و شب برات و نماز خسوف و کسوف و سر نماز و پیدا کردن علاج دل و حقیقت و اذکار و دعای آخری چهار شب و دعای نوروز و نماز جهت تونگری و طلب روزی و بیان

روزه های واجبی و آنچه بدان تعلق دارد و اسرار روزه و بیان حج و امورات آن و بیان ذکوة و شرط و اجناس ذکوة و مستحقان آن

III. fol. 83^a.

خیابان سوم در معرفت باری عز اسمہ منقسم به پنج چمن و سی و نه باریکی در بیان معرفت باری تعالی و حکمت پیدایش انبیا و احتیاج انبیا و بیان سلسله پیغمبران از ابتدای حضرت آدم صلی ابو البشر تا حضرت رسول مقبول علیهم السلام و بیان احوال حضرت رسالت پناه و بیان نسخ ادیان و سبب ختم نبوت و بیان کیفیت ازواج مطهرات و بیان خلفا و صحابه های دیگر و معجزات آن سرور و معجزه جسم مطهر رسول اکرم علیه السلام و بیان خوارق درازده امام علیهم السلام و ما يتعلق بها *

IV. fol. 132^a.

خیابان چهارم منقسم بر چهار چمن و سی و هشت باریکی در بیان احوال بزرگان دین تابعین و تبع تابعین و حضرات بزرگان هند و بیان احوال حضرت غوث الثقلین شیخ معصی الدین عبدالقادر جیلانی رضی الله عنه و نسب مادری و پدری ایشان و نماز و وظائف قادییه برای حصول مطالب یازده گانه و نمود و نه نام عوئیه و آورد اشکان و بیان احوال نساء العارفات و غیره *

V. fol. 201^a.

خیابان پنجم منقسم بر پنج چمن و سی و هفت باریکی در بیان ادعیات و اوزاد و وظائف در حصول مطالبات و ادعیات دفع امراض و پلیده دفع آسیب دیو و پری و اسناد اسامی اصحاب کشف و ادعیه کشف قلوب و مشاهده انوار الهی و کشف ارواح و حصول رویت باری تعالی و انسون حیضه (هیضه) و انسون حضرت شاه شرف الدین یحیی منجیبی و دعای تاجنامه و طریق خواندن سوره مزمل و کیمیای سعادت و هفت پیکر و پنج گنج و ادعیات اسماء جدوت و ادعیه ملاقات ارواح انبیا و اولاد

و صحابه و عزیمت الملکوت و اسماء الله و دعوت حروف تهجی
و چهل اسم معظم و دعوت دعای کبیره و دعوت سیفی و دعای اعتصام
و ضوابط ایام هفته و دعای بسم و دعای قرشیه و رد سحر و رد دعوت و طریق
کشیدن اربعین و ترتیب خواندن آیه الکرسی و غیرها *

VI. fol. 249^a.

خیابان ششم منقسم بر پنج چمن و شصت و پنج بازیگی در
معتقدات و فرقهجات هفتاد و سه گروه و اقوال دهریه و بیان چهار پیر و
چهار ده خانواده و احتیاج مرید بتلقین شیخ و کیفیت مکاشفات و
مشاهدات و تجلی ذات و صفات باری تعالی و حقیقت دنیا و آخرت و
معرفت صوفی و متصوف و فقیر و ملامتی و فرق بینهم و بیان آنکه صوفی
از کی و از کجا برآمده اند و کیفیت توحید و فرق میان وقایع غیبی و
خواب و فرق میان معجزه و کرامت و استدراج و ثبات کرامت اولیا و
انواع کرامات و کیفیت نفسها و کیفیت دین همدان و اوتار و بیان
تحقیق خود و مناظره های مذهب امامیه و حنفیه و بیان آیات قرآن
و حدیث های نبوی که در شان شاه نجف وارد است و بیان خطبه
شقشقیه و تحقیقات آن و عقاید دین عیسویان یعنی نصارا و غیرها *

The MS. breaks off with the heading of the thirty-first بازیگی of
the fifth چمن of the sixth *Khiyābān* thus:—

بازیگی سی و یکم از چمن پنجم از خیابان ششم در بیان اعتقاد
نصارا *

The contents of the remaining eight *Khiyābān*, as given at the
beginning of the copy, are as follows:—

(*Khiyābān* VII). History of the early Kings and Rājahs, the
genealogy of the Timurides down to *Shāh 'Ālam*, and the
history of Nādir *Shāh*.

(*Khiyābān* VIII). Art of reading the Qurān, astronomy and
astrology, rhyme and prosody, music, farriery, falconry,

geomancy, archery, cookery, magic, interpretation of dreams, etc. etc.

(*Khiyâbân IX*). Modes, etiquette and observances for private and public life; ways of taking the omen from the Diwân of Hâfiz, recipes, charms, divination, etc.

(*Khiyâbân X*). Account of the author's ancestors and relatives; his father's life.

(*Khiyâbân XI*). Anecdotes and fables; poetry and ornate prose; account of the downfall of the Mughal empire in India; praise of the tomb of Khwâjah Ba'htyâr Kâkî; account of Khwâjah Bâsit; the china root and its uses; medicine; veterinary; process of removing paints and spots from clothes; etc.

(*Khiyâbân XII*). History of Muḥammad Shâh's reign and the invasion of Nâdir Shâh; names of distinguished Amîrs, scholars, saints, Râjahs, high officials, physicians, poets, calligraphers, astronomers, etc.

(*Khiyâbân XIII*). Rules and regulations relating to the salaries of *Manṣabdârs*; branding of horses; measurements; etc. etc.

(*Khiyâbân XIV*). Hindî literature, viz., Kabîr, Dohrah, Champâi, etc.; riddles; enigmas; etc. etc.

Regarding the date of composition of the work, the author says, fol. 26^a, that it is obtained by prefixing the word احوال to the *Târikh* of his birth شاکر بغدادا i.e., $46 + 1128 = (\text{A.H.}) = 1174 = \text{A.D. } 1760$. By this the author probably means the year in which he commenced to write this exhaustive work; for, the scribe of the copy, to whom we also owe the index, gives two chronograms at the end of the index expressing the year A.H. 1187 = A.D. 1773 as the date of completion of the work.

A copy of the work, containing like the present, only the first six *Khiyâbân*, is noticed in Ethé, Ind. Office Lib. Cat., No. 2228, under the ambiguous title *Ḥadiqah-i Ḥâdiq-i Ganjina-i Ṣâdiq*. On fol. 2^a of the present copy the author distinctly says that he gave the title of *Gulshan-i Ṣâdiq* to his work: و این را گلشن صادق نام نهادیم.

Written in a hasty Ta'liq.

Not dated; 18th century.

The following note in the handwriting of the donor, found at the end of the index, says that the Library acquired the copy on 23 Ramaḍân, A.H. 1302:—

بتاریخ ۲۳ شهر رمضان المبارک سنہ ۱۳۰۲ ہجری نبوی معلّم داخل
کتابخانہ فقیر شد - حرّۃ خدابخش ابن مولوی محمد بخش خان
مرحوم *

No. 2023.

fol. 55; lines 15; size 10×6; 7×3½.

مجلد المکتوب

‘AJĀ’IB UL-MAKTŪB.

A work of an encyclopædic nature, with a curious mixture of heterogeneous matter, treating of the creation of the world, the sublunar and superlunar matters, Ādam, the angels, the soul, the *Jinn*, the day of resurrection, etc. etc., based on the Qurʾān and traditions.

Beginning:—

حمد و سپاس بیرون از حد و قیاس خداوندی را کہ اول اورا ابتدا
فیست و آخرش را انتہا نہ الٰہ *

The author, who does not reveal his name, divides the work into sixty-five short *Bāb*, enumerated at the beginning.

Folios are misplaced in several places. The right order seems to be 1—9, 24, 10—23, 41, 25—40, 42—55.

There is a lacuna after fol. 42, the portion missing being the latter part of the 47th *Bāb* to the end of the fifty-first.

Written in ordinary Nasta‘liq.

Dated Sunday, 17 Jumādā I, A.H. 1114.

A note on the fly-leaf says that the MS. once belonged to Sayyid Ṣafdar Nawwāb of Patna.

ETHICS, POLITICS, PHILOSOPHY.

No. 2024.

fol. 9; lines 7, size $11\frac{1}{2} \times 7\frac{1}{2}$; $5\frac{1}{2} \times 3$.

صد پند لقمان

ṢAD PAND-I LUQMÂN.

An exceedingly valuable and sumptuously illuminated copy of the popular moral precepts of Luqmân to his son, due to the penmanship of the celebrated calligrapher 'Âli ul-Kâtib. Another beautiful copy of this Ṣad Pand, written by the famous Kashmîrî calligrapher Muḥammad Husayn, is mentioned under No. 1090—III.

The present copy begins as usual thus:—

الحمد لله رب العالمين ابن صد پند سودمند دلپسند است

که لقمان حکیم پسر خود را وصیت کرد، و فرموده الھ *

The scribe 'Âli ul-Kâtib has been mentioned in connection with the beautiful copy of the Yûsuf wa Zulaykhâ, which he wrote in A.H. 930 (No. 196). That the date of 'Âli ul-Kâtib's death, A.H. 924 = A.D. 1518, given in the Mir'ât ul-'Âlam, fol. 423^a, and accepted by Blochmann, Â'in-i Akbarî, p. 102 (notes), is erroneous, is further evidenced by the colophon in the present MS. which is dated A.H. 949.

تمت هذه الرسالة ببلدة فاخرة بطاراً سنة تسع و أربعين و تسعمائة

كتبه العبد المذنب على انكاتب *

Written in bold and perfect Nasta'liq within gold lines and illuminated margins, with a profusely decorated double-page 'Unwân. The MS. consists of nine sheets fastened together so as to form a continuous strip.

Presented to the library by Khân Bahâdur Nawwâb Sarfarâz Husayn Khân of Patna, July 1894.

No. 2025.

foll. 18; lines 9; size $9\frac{1}{2} \times 6\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

صد کلمه

ŞAD KALIMAH.

The well-known hundred moral sayings of 'Alî bin Abî Tâlib, with a versified paraphrase in Persian.

Beginning:—

بهترین هر کلام ای نور چشم مردمان النخ *

The opening line is followed by the Arabic sentence of 'Alî with which most copies begin:—

لو كشف الغطا النخ *

Followed by the Persian paraphrase thus:—

گر اجل بردارد از پیشم حیات مستعار النخ *

The present version agrees with those noticed in Ethé, Bodl. Lib. Cat., Nos. 1432-1434, and is quite different from the well-known version by Raşîd ud-Dîn Waṭwât (d. A.H. 578=A.D. 1182): see Ethé, Bodl. Lib. Cat., No. 1431.

The present copy contains all the hundred sayings of 'Alî.

This beautiful copy, due to the penmanship of the famous calligrapher سید علی الحسینی, is written in beautiful Naskh within gold borders with an illuminated head-piece.

Not dated; 17th century.

No. 2026.

foll. 26; lines 20-22; size 11×7 ; $8\frac{1}{2} \times 5$.

نثر الآلی

NAŞR UL-LA'ÂLÎ.

A commentary on 'Izz ud-Dîn bin Diyâ ud-Dîn Abî Ridâ Faḍl U'llah ul-Ḥusaynî ur-Râwandî's treatise Naşr ul-La'âlî, containing a collection of short sentences ascribed to 'Alî, arranged in alphabetical order.

Commentator: Muḥammad Ḥasan 'Alī ul-Hāshimī محمد حسن علي الهاشمي.

Beginning:—

الحمد لله رب العالمين حمد الشاكرين و الصلوة و السلام على رسوله
..... اما بعد اين رساله ايست موسوم بنثر الالهي من كلمات
امير المؤمنين النخ *

The Arabic original is mentioned in *Kaṣf ul-Ḥujub*, fol. 151^b. See also Loth, *Arab. Cat.*, No. 658—vii; *Hāj. Khal.*, vi, p. 301.

In the preface the commentator says that he rendered the Arabic original into Persian for the benefit and use of those who did not know Arabic. Each sentence, paraphrased in Persian, is explained and illustrated by sayings of the Prophet and other eminent persons.

In the colophon the commentary is entitled ارشاد المسلمين في شرح كلمات امير المؤمنين *Iṣhād ul-Muslimīn fi Sharḥ-i Kalimāt-i Amīr ul-Mu'minīn*. According to the same colophon, it was completed on the 18th of Rajab, A.H. 124 (?). The date of transcription of the copy is 21 *Sha'bān*, A.H. 1240.

Written in a careless Indian Ta'liq.

Scribe: امام الدين محمدي القادري.

No. 2027.

fol. 86; lines 11; size 7 × 4; 3½ × 2.

گنستان

GULISTÂN.

A beautifully written, but defective and hopelessly confused, copy of Sa'di's *Gulistân*. It opens abruptly thus:—

حكايت معلم كذابی را دیدم در دیار مغرب النخ *

Written in good Nasta'liq within gold and coloured borders.

Not dated; 17th century.

No. 2028.

fol. 198 ; lines 10 ; size $4\frac{1}{4} \times 2\frac{1}{2}$; $2\frac{1}{4} \times 1\frac{1}{2}$.

گلستان

GULISTÂN.

A copy of Sa'di's Gulistân, beginning as usual.

A list of the contents is given at the beginning.

Written in minute Nasta'liq within gold and coloured borders with an illuminated head-piece and a double-page 'Unwân.

The name of the scribe is partly effaced, the extant portion reading thus چند نوتی.....

The date of transcription, given in the colophon as '15 Jumâdâ I, A.H. 1040, the thirteenth regnal year of Muḥammad Shâh, corresponding to the Sambat era 1787', is evidently wrong, since Muḥammad Shâh reigned A.H. 1131-1161. Again the Sambat era 1787=A.H. 1143 and not A.H. 1040.

A note on a fly-leaf at the beginning says that Sayyid 'Abbâs of Gulzâr Bâg, Patna, presented the copy to the library on 13th May, 1913.

A seal bearing the inscription محمد علي يوسف is found on the same fly-leaf.

No. 2029.

fol. 88 ; lines 15 ; size 9×6 ; $7\frac{1}{2} \times 4$.

(شرح گلستان)

(SHARḤ-I GULISTÂN.)

A defective copy of a commentary on Sa'di's Gulistân, without title or author's name.

The preface is wanting, and it is impossible to say how many folios are missing at the beginning. The MS. opens abruptly thus:—

آیات اعمالوا آل داؤد شکرا و قلیل من عبادی الشکور الخ *

In the colophon the scribe says that the commentary is by Mîr Nûr Ullah میر نور الله. It is therefore probable that the commentator is identical with Shâh Mîr Muḥammad Nûr Ullah Aḥrârî شاه میر محمد

نور الله احرارى whose commentary on the Gulistân is noticed in Ethé, Ind. Office Lib. Cat., No. 1181; A.S.B. Cat., No. 540, etc., and who wrote also a commentary on Rûmî's Maṣnawî (see Ethé, Ind. Office Lib. Cat., No. 1104. See also Sprenger, Oude Cat., p. 550). There is a lacuna after fol. 20, and there are two blank folios, viz., 85 and 86.

Written in ordinary Ta'liq.

The colophon, dated 17 Rabî' II, the 27th regnal year of Muḥammad Shâh, corresponding with A.H. 1157, runs thus:—

تمام شد نسخه شرح گلستان تصنیف سیادت پناه میر نور الله قدس
سره الشریف بتاریخ هفتم ربيع الثاني سنه ۲۷ جلوس والا حضرت ظل
الله عالم پناه محمد شاه بادشاه غازی خلد الله ملکه و سلطنته مطابق سنه
یک هزار و یک صد و پنجاه و هفت هجری *

No. 2030.

fol. 216; lines 13, size $8\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3\frac{1}{2}$.

خیابان

KHIYÂBÂN.

A commentary on Sa'dî's Gulistân.

Author: Sirâj ud-Dîn 'Alî Khân, *taḥalluṣ* Ārzû سراج الدین علی آرزو خان آرزو.

Beginning:—

خیابان گلستان سخن حمد چوین سرائیست که اگر خار است و اگر
گل همه پیورده ابر رحمت اوست الم *

The author Ārzû has been repeatedly mentioned in this catalogue. See No. 399, where a copy of his Diwân is noticed. The present work is mentioned in the list of his works enumerated under No. 399.

In the preface Ārzû says that several eminent scholars, such as Mîr Nûr Ullah Ahrâri, Mullâ Sa'd, and others, had written commentaries on the Gulistân of Sa'dî, which, however, were not free from defects.

The commentary itself begins thus on fol. 2^b:—

بدان که منت دو معنی دارد اول حقیقی که اظهار نعمت جود
است آنگ *

Written in ordinary Ta'liq.

Dated 22nd March, 1836.

No. 2031.

fol. 225 ; lines 17 ; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

نگارستان

NIGĀRISTĀN.

A work consisting of moral tales, sayings of the Prophet, saints, and learned men, written in imitation of Sa'di's Gulistān.

Author : Mu'in ud-Dīn ul-Juwaynī معین الدین الجوینی.

Beginning:—

حمد و ستایش مر خدا را که از لیتش از منز هست و ابدیتش
از وصت نهایت مقدس آنگ *

The author, a native of Āwah, near Juwayn, was a disciple of Shaykh Sa'd ud-Dīn Hummā'i in Ṣūfism and of Fakhr ud-Dīn Asfarā'īnī in sciences. He died about the close of the eighth century of the Hijrah.

In the preface the author, after eulogising the reigning sovereign Sultān Abū Sa'id Bahādur Khān and his Wazīr Giyāsh ud-Dīn Muḥammad, gives us to understand that he wrote this work in A.H. 735=A.D. 1334 in imitation of Sa'di's Gulistān. He entitled the work after the name of Niḡaristān, a garden near Niḡāpūr, he happening to visit it at the time of writing the work. He dedicated the work to his spiritual guide.

According to the preface, fol. 15^a, the work is divided into the following seven Bāb:—

- | | |
|------|------------------------------|
| I. | باب اول در مکارم اخلاق |
| II. | باب دوم در مینات و پرهیزگاری |
| III. | باب سوم در حسن معاشرت |
| IV. | باب چهارم در عشق و محبت |
| V. | باب پنجم در وعظ و نصیحت |

VI.

باب ششم در فضل و رحمت

VII.

باب هفتم در نواید متفرقه

For further particulars of the author and the work see *Ilâhî*, *Oude Cat.*, p. 85; *Taqî Kâshî*, *ib.*, p. 19; *Hâj. Khal.*, vol. vi, p. 381; *Mélanges Asiatiques*, vol. iii, p. 732.

A copy of the work is noticed in *Rieu*, ii, p. 754.

Written in good Nasta'liq within gold and coloured borders.

Dated 12 Sha'bân, A.H. 1001.

Scribe : محمد اصغر .

Seals, bearing the inscription *رویچند بندۀ محمد شاه بادشاه غازی* and dated A.H. 1141, and another with the inscription *رویچند بندۀ بادشاه عالم گیر غازی*, and dated A.H. 1113, are found at the beginning and end of the copy.

No. 2032.

fol. 185; lines 14, size $9\frac{1}{4} \times 5$; $6\frac{1}{4} \times 3$.

رياض الملوك

RIYÂD UL-MULÛK.

A very rare and valuable Persian translation of Abû 'Abd Ullah Muḥammad bin Abî Muḥammad bin Muḥammad bin Zafar ul-Mağribî us-Şiqillî's (*d.* A.H. 565 or 568=A.D. 1169 or 1172) well-known work *صَلَوَاتُ الْمَطَامِعِ عُدْوَانِ الطَّبَاعِ*, containing moral and intellectual precepts, illustrated by interesting fables of animals and birds and historical anecdotes.

Translator : Nizâm نظم .

Beginning :—

الیک والّا لاتساق الزکایب - و منك و الّا لا ترام المواهب النعم *

The translator, who designates himself by the simple name Nizâm (see fol. 4^b and 179^a), says that he wrote this book for his royal patron Shaykh Uways Bahâdur Khân, i.e., Shaykh Uways Jalâ'ir (A.H. 757-777=A.D. 1356-1374), son of Shaykh Hasan Buzurg Jalâ'ir (A.H. 736-757=A.D. 1336-1356). At the beginning of the work Nizâm gives an account of his journey to Tabriz, where he was favourably received by Shaykh Uways. He then adds that when he had made up his mind to write this translation as a presentation to the king, the latter suddenly left for Bagdâd. Nizâm accompanied

the king to that place, wrote this work there, and presented it to his royal patron in A.H. 768=A.D. 1366 (see fol. 179^b).

The title of the work, رياض الملوك, appears in several places (foll. 13^b, 176^a, 179^b). Hâj. Khal. vol. iii, p. 611, mentions the work with its full title thus: رياض الملوك في رياضات السلوك.

For the Arabic original and its author see Hâj. Khal. *loc. cit.*; Brock, vol. i, pp. 351-352; British Museum Supp., Nos. 1156-II and 1160. See also Ibn-i Khallikân, vol. iii, p. 104, and Amari's introduction to his Italian translation, 'Solwan el Mota', ossia conforti politici, pp. 17-32. This Italian version was translated into English and printed in two volumes, London, 1852. The Arabic original was lithographed in Cairo, A.H. 1278, and printed in Tunis, A.H. 1279.

The translation is divided into a *Muqaddimah*, five *Bâb* and a *Khâtimah*, as follows:—

Muqaddimah, on fol. 13^a:—

مقدمه در تعریف کتاب و سبب وضع آن و تمهید معذرت *

Bâb I, on fol. 30^a:—

باب اول در تفویض و نتائج آن *

Bâb II, on fol. 64^a:—

باب دوم در تاسی و فوائد آن *

Bâb III, on fol. 90^a:—

باب سوم در صبر و عواید آن *

Bâb IV, on fol. 116^a:—

باب چهارم در رضا و میامی آن *

Bâb V, on fol. 143^b:—

باب پنجم در زهد و عواقب آن *

The *Khâtimah*, devoted to the praise of Shaykh Uways, begins on fol. 176^a.

A Hindi poem is found at the end of the copy.

Written in ordinary Nasta'liq.

Not dated; 17th century.

Several notes of former owners of the MS. are found towards the beginning.

No. 2033.

منهاج الولاية

fol. 340 ; lines 23 ; size 9 × 4½ ; 6 × 2½.

MINHĀJ UL-VILĀYAT.

A Persian commentary on the well-known Shī'ah work منهاج البلاغة Nahj ul-Balāgat.

The Nahj ul-Balāgat consists of ethical discourses, letters and moral sayings ascribed to 'Alī bin Abū Tālib, collected by Raḍī ud-Dīn, that is to say, Abul Ḥasan Muḥammad bin Ḥusayn bin Mūsā, popularly called Shārif ur-Raḍī : ابر الحسين محمد بن حسين بن موسى المعروف به شريف الرضي, who flourished in the beginning of the fifth century A.H., and whose name in the present work, fol. 4^b, appears thus : السيد الرضي الشريف ذو الحسن رضي الدين محمد الموسوي .

Although the authenticity of the Arabic original and its editorship are disputed by Sunni writers, it is held in high estimation by Shī'ahs. Two good copies of the work are preserved in this library (see Arabic Hand-list, Nos. 1853-1854). See also Brit. Mus. Arab. Cat., p. 511 ; Hāj. Khal., vi, p. 406 ; Brock, i, p. 405, etc. Two copies with Persian paraphrases are noticed in Rieu, i, p. 18. See also A.S.B. Cat., No. 1167.

The present commentary, with its full title منهاج الولاية من كتاب من كتاب نهج البلاغة (see fol. 5^a), begins thus :—

..... اللهم علي ما استوى فبدأ ما في اعياننا لعيوننا

انت الظاهر بكمالك من بطوننا أنت *

The commentator does not mention his name anywhere. He quotes an imposing number of authorities, both Arabic and Persian, the most prominent among whom are Ibn ul-'Arabī, 'Attār, Rūmī, Sa'dī, Hāfiz, Maḥmūd Shabistārī (Gulshan-i-Rāz), Qāsim Anwār (d. A.H. 937=A.D. 1433). The latest authority, as far as I have been able to trace, is the celebrated philosopher Jalāl ud-Dīn Muḥammad bin As'ad ud-Dawānī, the author of the well-known Persian work Akhlāq-i-Jalālī, who died in A.H. 908=A.D. 1502, and who is spoken of here, fol. 103^b, as dead : وقال العلامة الدواني . It is therefore evident that the commentary was written after the death of Dawānī. Again, the date of transcription of the copy, given at the end, is 14 Ramadān, A.H. 1009=A.D. 1600. We can then safely conclude that the commentary was written some time between A.H. 908 and 1009.

In the preface, fol. 5^a, the commentator says that his commentary is an abridgment of the three chapters of the original work. He further adds that he divided his commentary into twelve *Bâb*, which he enumerates at the beginning, but only eight *Bâb* are extant in the present copy. They are as follows:—

Bâb I, fol. 5^b:—

الباب الأول في توحيد الله تعالى وتوحيد ذاته واسمائه وصفاته
العلي وبيان عجائب صفاته ونبیان غرائب بدايعه *

Bâb II, fol. 112^b:—

الباب الثاني في نعت رسول الله وخصائص آله ومناقب ما جاء
به من لغوت القرآن واصناف الاسلام عليه وعليهم
الصلوة والسلام *

Bâb III, fol. 189^b:—

الباب الثالث في العلم والهدى والدين واصناف واصناف العلماء *

Bâb IV, fol. 215^b:—

الباب الرابع في التقوى وصفات المتقين وشعار الاولياء والصالحين *

Bâb V, fol. 226^b:—

الباب الخامس في ظرايف الحكمة ولطائف الامثال والشيم
والادب *

Bâb VI, fol. 260^b:—

الباب السادس في الوصايا والنصائح الشافية والتذكير والزجر
الباطلة *

Bâb VII, fol. 278^b:—

الباب السابع في الاعراض عن الدنيا الفانية والاقبل علي
الآخرة الباقية *

Bâb VIII, fol. 299^b:—

الباب الثامن في مذمة الكبر والفخر *

The remaining four *Bâb*, not extant in the work but enumerated at the beginning, are the following:—

الباب التاسع في مذمة الظلم والظالمين وكل من خالف
الهدى والدين *

الباب العاشر في قوانين العدالة والحكم والسياسة المدنية *
 الباب الحادي عشر في المعاد واحوال الموت والقبر واحوال النكسر
 والقيامة ودخول الجنة والنار *
 الباب الثاني عشر في الادعية والدعاء ختم *

The colophon, dated 14 Ramadân, A.H. 1009, runs thus:—

قد فرغ هذا الكتاب في يوم الاثنين رابع عشر شهر رمضان
 المبارك سنة ١٠٠٩ *

Written in fair Naskh within gold borders with an illuminated head-piece.

No. 2034.

fol. 146; lines 13; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{3}{4} \times 3\frac{1}{4}$.

روضة الخلد

RAUDAT UL-KHULD.

‘The Garden of Paradise.’

A work on ethics in prose and verse, written in imitation of Sa’idî’s Gulistân.

Author: Majd ul-Din al-Hawâfi محمد الدين خوافي.

Beginning.—

سپاس بديقياس موجودى را که صغلى باطن عززان بر تو وجود
 اوست انجم *

A copy of the work is noticed in G. Flügel, iii, p. 288.

The name of the author is not found in the preface, but it seems to be short or otherwise defective in the present copy. On fol. 42^b and 59^b he is called محمد خوافي, and on fol. 61^b محمد حاني—evidently a mistake for محمد خوافي or محمد خاني. Hâj. Khân., vol. iii, p. 500, who wrongly holds that the work Raudat ul-Khuld is a versified one, gives the author’s name as محمد العوافي Muhammad ul-Hawâfi (probably a mistake for محمد الخوافي Majd ul-Khawâfi) who, he says, vol. ii, p. 647, versified the جوهر اللغة of Zamakhshari (d. A.H. 538=A.D. 1143)—

which versification, the authors of the *Haft Iqlim* (Bâhâr Lib. copy, fol. 280^b), *Riyâd ush-Shu'arâ*, fol. 379^a and some others ascribe to our author, Majd ud-Dîn Khawâfi.

The title of the work is not found anywhere in the MS., but almost all the biographers of Majd ud-Dîn Khawâfi say that he wrote the work *Raudat ul-Khuld* in imitation of Sa'di's *Gulistân*. In the colophon, the work is called *خارستان*, and its authorship is ascribed to Sa'di: *کتاب خارستان من تصنیف مولانا مصلح الدین مدعو بسعدی شیرازی قدس لله سره*.

No satisfactory account of the author is given by his biographers. The author of the *Âtash Kadah*, p. 110, says that Majd ud-Dîn, who adopted the *takhallus* Qâsimî, was a native of Khawâf. The author of the *Makhzan ul-Garâ'ib*, p. 806, says that Majd ud-Dîn was in the service of the emperor Akbar. This statement is followed by the author of the *Nash-tar-i 'Ishq*, p. 1556, who says that Majd ud-Dîn Khawâfi came from his native country to India, where he died after serving under Akbar for some time. It is to be observed, however, that the author who in this work mentions several incidents in connection with his travels all over Persia, does not mention any in connection with India.

The number of chapters into which the work is divided is not found in the preface, but at the beginning of the fourth chapter (fol. 34^b) the author says that he had at first divided the book into seventeen chapters, but that at the request of a friend he added to them one more chapter; viz., the fourth on Love. The text however comprises the following sixteen chapters or *Bâb*:—

- | | |
|---------------------------------|---|
| I. On fol. 3 ^a . | (۱) باب اول در اوصاف حکام |
| II. On fol. 18 ^b . | (۲) باب دوم در شفقت و ایثار |
| III. On fol. 27 ^a . | (۳) باب سوم در فضیلت علم |
| IV. On fol. 34 ^b . | (۴) باب چهارم در عشق |
| V. On fol. 44 ^a . | (۵) باب پنجم در مهد و پیمان |
| VI. On fol. 50 ^b . | (۶) باب ششم در بیوفائی دنیا |
| VII. On fol. 59 ^a . | (۷) باب هفتم در کرامات اولیا |
| VIII. On fol. 65 ^a . | (۸) باب هشتم در ادب نفس |
| IX. On fol. 78 ^b . | (۹) باب نهم در صحبت داشتن ابرار و اجتناب از اشرار |
| X. On fol. 86 ^a . | (۱۰) باب دهم در ریاضت |

- XI. On fol. 91^a. (۱۱) باب یازدهم در نکاح و احوال زنان
 XII. On fol. 103^a. (۱۲) باب دوازدهم در حسد
 XIII. On fol. 111^a. (۱۳) باب سیزدهم در بیان ظلم و فساد
 XIV. On fol. 122^a. (۱۴) باب چهاردهم در بغل و لثیمی
 XV. On fol. 128^b. (۱۵) باب پانزدهم در نوادر کلام
 XVI. On fol. 137^b. (۱۶) باب شانزدهم در طوائف مردم

The last two chapters, given in Flügel, *loc. cit.*, are : (17) در احسان
 در بیان دین و موعظت (18) and با اهل فضل.

Written in Indian Ta'liq.

The colophon, dated 28th Dulqa'd, A.H. 1262, says that the scribe Mirzâ Aḥmad Bakhsh of Jhakrah, son of Munshî Sahqat Ullah میرزا احمد بخش ساکن جھکرا ولد منشی سبقت اللہ مرحوم transcribed this copy in Calcutta at the house of one Munshî Aḥmad 'Alî.

At the end is found a seal of one محمد عبد الرؤف dated A.H. 1263.

No. 2035.

fol. 150; lines 17; size $8\frac{1}{4} \times 1\frac{1}{2}$; $6\frac{1}{4} \times 3$.

صحیفۃ الکرامی

ṢAḤĪFAT UL-KIRĀMĪ.

An ethical work dealing with moral, political, religious and mystical doctrines, in mixed prose and verse.

Author: Mahjūr مهجور.

Beginning:—

الحمد لله الذي خلق الانسان وعلمه البيان و ارسى اليقا محمداً
 فانزل عليه الفرقان الخ *

The author does not reveal his full name but in several places he adopts the *takhallus* مهجور, see foll. 9^b, 11^a, 23^a, 30^b, 31^a, 89^b, etc.

It is doubtful whether our author is identical with Mirzâ Ja'far Shīrāzī who adopted the *takhallus* مهجور. See Subḥ-i Gulshan, p. 476.

From the following verse on fol. 109^b, it would appear that the author flourished during the time of Jahāngīr:—

اقلیم دل و جهان جان گیر
ای شاه جهان شاهی جهانگیر

The work treats of the various branches of ethical, moral, mystical and religious philosophy, based on the Qurān and Ḥadīṡ.

The title of the work is given on fol. 4^a as well as in the following concluding verse:—

ایست سخن علی التمامی
شد ختم صحیفه الکرامی

Written in fair Nasta'liq within gold ruled borders with an illuminated head-piece.

Not dated; 18th century.

No. 2036.

fol. 33; lines 10; size $7 \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2$.

(رسالة حزین)

RISĀLAH-I ḤAZĪN.

A treatise on ethics and politics, by Ḥazīn, who has been repeatedly mentioned in this Catalogue, and whose name occurs thus on fol. 33^a of the present work: محمد المدمر بعلي بن ابي طالب بن عبد الله بن علي اللامعي.

Beginning:—

يا واهب التوفيق ويا معطي التحقيق ألم

The following heading, in red, appears thus on fol. 5^b:—

گفتار در تعیین پادشاه و شرایط پادشاهی *

The date of completion of the treatise, given at the end, is A.H. 1153=A.D. 1740.

Written in beautiful Shikastah within gold borders with an illuminated head-piece and a double-page 'Unwān.

Not dated; 18th century.

Scribe: محمد محسن شریف.

No. 2037.

foll. 11 ; lines 14 ; size $12 \times 7\frac{1}{2}$; $9 \times 5\frac{1}{4}$.

دستور العمل

DASTÛR UL-'AMAL.

A short treatise on ethics and politics, dealing with the duties of rulers and those of their subjects, written for the use of the Qutub Shâhî and the Deccan kings and Wazirs.

Beginning :—

دستور العمل سلاطین با اقتدار قضیہ و امرای نامدار الخ *

Neither the author's name, nor the title of the work, is given in the text. On the top of the first folio the title, written in a later hand, runs thus دستور العمل سلاطین—most probably taken from the opening words of the work.

In a short preamble the author says that he extracted the work from Akhlâq-i Nâsiri and other important works of similar nature. According to the preface the work consists of eight *A'in* but the text comprises twenty-two.

Written in ordinary Ta'liq.

The colophon, dated 13th Rajab, A.H. 1241, says that the scribe سید ساداتعلی جمفری transcribed the copy for one Mir Muḥammad 'Alî Khân Raḳwî.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb are found at the beginning and end of the copy.

No. 2038.

foll. 7 ; lines 9 ; size $5\frac{1}{2} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

ظفر نامه

ZAFAR NAMA.

A fictitious tract on religious and worldly life.

Beginning :—

حکایت آوردند کہ نوشیروان عادل بر سر پادشاهی آئیم *

The following illusive account of the composition of the work is given at the beginning.

One day Nūshīrwān, sitting on his throne, sends for his prime minister Buzurj Mihr, and asks him to write a book within a week's time, observing that the book must neither be too easy nor too difficult. The minister, confused in mind, hastens to his master Aristotle, and explains the situation. The master consoles his pupil, and advises him to write a book on the religious and the worldly life in the form of questions and answers. Buzurj Mihr then puts a number of questions to his master, to which the latter replies. Buzurj Mihr then collects these questions and answers in the form of a book, which he presents to his royal master.

Written in ordinary Ta'liq.

In the colophon the scribe **علام حيدر** says that he transcribed the copy for one Murād 'Alī. The date of transcription vaguely given is ٥٠١١ هجری which, I think, is meant for A.H. 1105.

The MS. once belonged to Sayyid Šafdar Nawwāb of 'Azīmābād.

MEDICINE.

No. 2039.

fol. 139; lines 17; size $7\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 3\frac{1}{2}$.

قرا بادین شفا ئی

QARĀBĀDĪN-I SHIFĀ'Ī.

A very damaged copy of Shifā'ī's pharmacopœia. See No. 981.
Beginning:—

الحمد لله العليم الحكيم الخ *

The copy is damaged, and patches of thick paper are pasted over in many places.

Written in ordinary Ta'liq.

Not dated; 18th century.

No. 2040.

fol. 304; lines 19; size $8\frac{1}{2} \times 6$; $7 \times 4\frac{1}{2}$.

تحفة المومنین

TUHFAT UL-MU'MININ.

A fragment of the well-known medical work Tuḥfat ul-Mu'minîn on materia medica by Muḥammad Mu'min Ḥusaynî Tankâbunî. See Nos. 994-998.

The MS. opens abruptly thus:—

..... محمد بن ذکریا و سایر کتب و مقولات حسین بن اسحاق النخ *

corresponding with fol. 2*, line 5 of No. 994, and breaks off with the words:—

در جمیع افعال فویر از اول و ثانی و سرخ کننده رخسار
و مقوی معدة النخ *

On comparison with No. 994 it is found that more than one-fourth of the contents of that copy is wanting in the present copy.

Written in ordinary Ta'liq.

Not dated; 18th century.

No. 2041.

fol. 88; lines 15; size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

شفاء القلوب

SHIFÂ UL-QULÛB.

An incomplete copy of Jalâl ud-Din Barjandî's medical tract Shifâ ul-Qulûb, transcribed for this library from the MS. No. 1006, which see.

Beginning:—

معتمد مقدس اسس النخ *

It breaks off with the words:—

از برای آثار ردیه در رو و بدن مثل نمش و برش

corresponding to fol. 98*, line 9 of No. 1006.

Written in ordinary Naskh.
A very modern copy.

ARITHMETIC.

No. 2042.

fol. 102 ; lines 13 ; size $8\frac{1}{2} \times 5\frac{1}{2}$: $6\frac{1}{2} \times 3\frac{1}{2}$.

هیئت السیاق

HAY'AT' US-SIYÂQ.

A treatise on arithmetical operations, account-keeping, measurements, Zamindârî transactions, etc. etc.

Author : Gulâm Rasûl, popularly called *Khalifah* غلام رسول که . بین المخلصین معروف بخلیفه هست

Beginning:—

سپاس افزون از قیاس حساب مرذات مبدعی را سزد الخ *

In the colophon the author is called غلام رسول خلیفه and the title given to the work is میاقنامہ .

Written in ordinary Ta'liq.

Not dated ; 18th century.

ASTRONOMY AND ASTROLOGY.

No. 2043.

foll. 99; lines 13; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

رساله معینیه

RISÂLAH-I MU'ÎNÎYAH.

A rare and valuable treatise on astronomy.

Author: Abû Ja'far Naşîr ud-Dîn Muḥammad bin Muḥammad bin ul-Ḥasan ut-Tûsî ابو جعفر نصیر الدین محمد بن محمد بن الحسن الطوسی.

Beginning:—

سپاس و ستایش حضرت عزت ذوالجلال را که انوار دقائق
حکمت او التم *

The title of the work رساله معینیه appears on fol. 2^a.

The name of the author, and the person to whom the work is dedicated, are not given in the present copy, but at the end, fol. 99^a, it is simply said that the author presented the work to a certain prince of Irân:—

اگر پسندیده خاطر بزرگوار و رای مبارک بادشاهزاده ایران غامف الله
علاوه آید غایت سعادت ابن بنده مخلص روی نموده باشد *

Hâj. Khal., vol. iii, p. 444, who mentions the work without the author's name, says that it is a work on astronomy consisting of four *Maqâlah*, and that in the beginning of the work are mentioned the names of the rulers Abd ur Raḥîm bin Abî Maṣṣûr and his son Mu'in ud-Dîn Abush Shams 'Abd-ur-Raḥîm.

By a happy coincidence I came to know of a copy of the work sent to this library by a gentleman for sale, and I have made the best use of it. On comparing the two copies I find that they are the same, save and except that the preface in the copy for sale adds a few lines in which the name appears of the author, Naşîr ud-Dîn Tûsî (d. A.H. 672=A.D. 1273), the celebrated philosopher and astronomer, who has been already mentioned in connection with his famous philosophical work *Akhlâq-i Nâsiri* (No. 938) and his astronomical work *Bist Bâb* (No. 1045). Here, also, the author mentions the name of his patron Naşîr ud-Dîn 'Abd-ur-Raḥîm bin Abî Maṣṣûr,

governor of Quhistân, for whom he wrote the *Akhlâq-i Nâsirî*. In these lines the author further states that he wrote the present treatise for his patron's son Mu'in ud-Din Abush Shams after whose name he entitled it.

The work is mentioned in the list of Tûsî's works given in the *Majâlis ul-Mu'minin*, fol. 403*. See also *Kashf ul-Hujub*, p. 226. A copy of the work is mentioned in Ross and Browne, *Cat. of Pers. and Arab. MSS. in the Ind. Office Lib.*, p. 164.

Each of the four *Maqâlah*, into which the work is divided, consists of several *Bâb*, enumerated at the beginning.

Written in ordinary Nasta'liq with diagrams in several places.

Not dated; 18th century.

A seal, bearing the inscription *لسان السلطان محمود الدولة منشی محمد مفدر علیخان بهادر*, is found on the title-page.

No. 2044.

fol. 62; lines 16; size $7\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

پنجاه باب سلطانی

PINJAH BÂB-I SULTÂNÎ.

A very rare copy of a compendium of the science of the astrolabe.

Author: Rukn bin Sharaf ud-Din ul-Husayn ul-Âmulî رکن بن شرف الدین الحسین الأملى.

Beginning:—

حمد بپسند و ثنائی بپسند حضرت واجب التعظیم را جل جلاله که

آسمان دل عارفانرا بانوار کواکب معانی مزین کرد *

In the preface the author, after dwelling upon the importance of the astrolabe, mentions the following works of his predecessors: the *biyest-nâp* (i.e., the well-known treatise on the astrolabe by Nâsir ud-Din Tûsî, see No. 1045); *کامل فرعانی*; *استیعاب ابو ریحان* and *مطلولات که مولانا شمس الدین مصنف زیچ سلطانی در اعمال اسطرلاب نوشته است*. He states that after studying these works he wrote several treatises on the science of the astrolabe, and particularly mentions one known by the name *زیچ مفتاح الاعمال*. These works, he says, he had written

some twenty years before the composition of the present work, but, on account of the total neglect of the subject by kings and nobles, as well as owing to a series of troubles and misfortunes which befell him, he could not dedicate or present his works to any king or noble. He then adds that after his journeys from Hindūstān he came to Kirmān, where for a period of two years he suffered the utmost on account of famine, war and the general massacre to which the country fell a victim at that time. On being released from these troubles he repaired to Harāt, where he enjoyed a peaceful life. It was at Harāt that our author commenced to write the present work on the 6th of Rabi' II, A.H. 860=A.D. 1455. He dedicated it to Mirzā Abul Qāsim Bābur (son of Mirzā Bāisunḡar) who, according to Ḥabīb us-Siyar, vol. iii, juz 3, p. 170, died on 25 Rabi' II, A.H. 861=A.D. 1456.

The work is divided into the following two *Maqālāt* :—

I. on fol. 3^a :—

مقاله اوای در ذکر مسایل اعمال آن بر صفای بلاد *

II. on fol. 51^b :—

مقاله دوم در ذکر مسایل و اعمال گذشته بر صحیفه افقی *

The first *Maqālah* comprises thirty-eight *Bāb* and the second, twelve, thus making fifty *Bāb* in all after which the work is called پنجاه باب or 'Fifty *Bāb*'.

Written in fair Naskh.

Not dated; 16th century

No. 2045.

fol. 64; lines 21; size 11 × 6½; 7½ × 4.

شرح رساله قوشجی

SHARḤ-I RISĀLAH-I QŪSHJĪ.

A copy of Muṣliḥ ud-Dīn Lārī's (d. A.H. 979=A.D. 1571) commentary on 'Alī ul-Qushjī's well-known astronomical treatise. See Nos. 1051-1052.

Beginning :—

همایون نامه که مزین بنام واجب العظام الخ *



56899
32

Muqaddimah, fol. 2^b.

Maqâlah I, fol. 10^a.

Maqâlah II, fol. 39^b.

Written in ordinary Nasta'liq.

Not dated; 18th century.

No. 2046.

fol. 106; lines 17; size $8\frac{1}{2} \times 5$; $7\frac{1}{2} \times 3\frac{1}{2}$.

(رسالة اسطرلاب)

(RISÂLAH-I ASTARLÂB.)

A defective, incomplete and anonymous work treating of the determination of times and of the horoscope of each time, the distances and sizes of the planets, the method of reckoning degrees and distances, etc. etc.

The MS. seems to be a fragment of a larger work, as would appear from the original pagination, which begins with ۲۱۷ and ends with ۲۲۱. It is impossible to say how many folios are missing both at the beginning and end.

The MS. opens abruptly thus:—

..... کشیده باشد و بود که بر یک ربع کشیده بود *

On fol. 3^a we find the second chapter beginning thus:—

باب دوم در دانستن آنکه ارتفاع آفتاب چون بر گیریم *

The copy breaks off with a portion of the one hundred and tenth chapter with the following words:—

ایشانرا روز قیامت و فریاد رسی ایشان نخواهد رسید و ایشان *

Written in ordinary Naskh.

Not dated; 18th century.

CABBALISM.

(Nos. 2047-2054.)

foll. 220; lines 13; size $11 \times 7\frac{1}{4}$; $8 \times 4\frac{1}{2}$.

A collection of eight treatises on Cabbalism (جفر), i.e., the art of divining hidden secrets from the letters of the alphabet. Dr. Ethé, who notices several treatises on the subject (see Ind. Office Lib. Cat., Nos. 2273-2274), very curiously interprets the term جفر as 'divination from the entrails of a lamb or the membrane of a camel'.

I.

foll. 1^b-7^a.

No. 2047.

(رساله در علم جفر)

(RISĀLAH DAR 'ILM-I JAFR.)

An anonymous treatise written as an introduction to Cabbalism, without the author's name.

Beginning:—

بدانکه قاعده در علم جفر چنین است که اول سوال بلفظ عربی
یا عجمی یا هر لفظی که خواهند آید *

II.

foll. 7^a-72^a.

No. 2048.

اسرار الجفر

ASRĀR UL-JAFR.

'The secrets of Cabbalism', consisting of a *Muqaddimah* and a *Khatimah*.

Author: Abū Ṣāliḥ Mu'īn ud-Dīn Muḥammad Mun'im bin Shaykh Ja'far ul-A'dādī: ابو صالح معین الدین محمد منعم بن شیخ جعفر الاعدادی.

Beginning:—

حمد و سپاس قدری که قلوب عالمیان را بانوار علم و یقین منجلی
گردانیده آید *

In the preface the author tells us that he collected materials for his work from بحر المیرن - خاتمہ and from the works and experiments of his deceased father.

On fol. 33^a the author incidentally mentions that his father was once requested by the emperor Shâh Jahân (A.H. 1037-1069=A.D. 1628-1659) to predict the fate of his kingdom by means of Cabbalism. On fol. 40^a the author again refers to a similar incident relating to the reign of Aurangzib (A.H. 1069-1119=A.D. 1659-1707). Again on fol. 43^b we are told that the author's father was requested by Aurangzib, through Bakhtâwar Khân, deceased, to find out by Cabbalism which of the emperor's children would succeed him:—

برای تحقیقات سلطنت از اولاد خود ابوالمظفر محیی الدین
اورنگ زیب بادشاه عالمگیر غازی و جعل الجنة مثنوای سوالی بمعرفت
بختاور خان مرحوم بوالد این مولف فرمود - بادشاه دهلی از اولاد محمد
اورنگ زیب که خواهد شد *

The author, who speaks of Aurangzib as dead, must have written the work after A.H. 1119=A.D. 1707. At the end (fol. 72^a) the treatise is dated 2 Dulhijjah, A.H. 1235.

III.

fol. 73^b-88^b

No. 2049.

(رساله جفر)

(RISÂLAH-I JAFR.)

Another treatise on Cabbalism, written as a key to the جامع
مرنضوی. It is divided into a *Muqaddimah* and several *Fasl*.

Author: Hasan 'Ali Rashti حسن علی رشتی

Beginning:—

حمد و سپاس پروردگار را سزااست نه ظروف حروف و نقاط و کلمات
را مستقر جواهر معارف الهی *

The time in which the author flourished could not be ascertained from the work itself, but according to a note and a versified chronogram (fol. 72^a), probably due to one of his friends, he died on the morning of Thursday, 27 Shâbân, A.H. 1264=A.D. 1847; the year is expressed by the chronogram ز دوران رفته ای کامل دهر.

IV.

foll. 88^b-177^a.

No. 2050.

(رساله جفر)

(RISÂLAH-I JAFR.)

Another anonymous treatise on the same subject consisting of two *Muqaddimah*, several *Faṣl*, and a *Khâlimah*.

Beginning:—

الحمد لله رب العالمين اما بعد اين رساله ايست شريف
در علم جفر خاييه و جامعه النج *

V.

foll. 117^b-123^a.

No. 2051.

(رساله جفر)

(RISÂLAH-I JAFR.)

Another treatise on Cabbalism, containing directions for the use of جفر جامع عامل.

Neither the author's name, nor the title of the work, is given.

Beginning:—

فايده بدانكه اين قاعده ايست در بيان استخراج احوال از جفر *

VI.

Arabic.

foll. 123^b-138^b.

No. 2052.

(رساله جفر)

(RISÂLAH-I JAFR.)

An Arabic treatise on Cabbalism.

Author. Sayyid 'Alī, better known as Ibn-i Qiwām: سيد علي المعروف بابن القوام.

Beginning:—

الحمد لمعلم استنباط الاسرار من مكنونات آياته النج *

VII.

foll. 139^b-207^a.

No. 2053.

اصول كشف الرشف

UŞÛL-I KASHF UR-RÂSHF.

On Cabbalism.

Author: Farid Ibrâhîm فرید ابراهیم.

Beginning:—

حروف و کلمات بی حد و مراتب حساب وعد و بیعدد گویا مصداق

النم *

The author, a native of Dihlî, says in the preface that he wrote this tract by the order of the celebrated Khân Khânan 'Abd ur-Rahîm Khân bin Khân Khânân Muḥammad Birâm Khân. It is divided into four *Asl*, eight *Rashf* and one *Kashf*. The full title of the work, given in the preface, is اصول كشف الرشف في علم الجامع بين العدد والحرف.

A chapter, called *Faṣl*, treated separately at the end, occupies foll. 176^a-207^a.

VIII.

foll. 207^a-220^b.

No. 2054.

(رسالة جفر)

(RISÂLAH-I JAFR.)

A treatise on the same subject, without title or author's name. It is divided into a *Muqaddimah* and four *Faṣl*.

Beginning:—

بعد از حمد و صلوة آنکه این رساله مشتمل بر مقدمه و چهار فصل

النم *

Written in bold Naskh within coloured borders with an illuminated head-piece and a double-page 'Unwân.

19th century.

MAGIC.

No. 2055.

fol. 57; lines 12; size $10\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

اسرار قاسمي

ASRÂR-I QÂSIMÎ.

A beautifully written, but hopelessly corrupt, copy of an interesting work dealing with sorcery, witchcraft and various magical and talismanic operations.

Author: Ḥusayn bin 'Alī ul-Kâshifī الكاشفي بن علي .

Beginning:—

حضرت قاسم عطيات و عالم الخفيات له الحمد فى القدرات و العشيات

چون غذایت بی نہایت سید سادات النج *

The author Ḥusayn Kâshifī has been repeatedly mentioned in this Catalogue in connection with his *Raudat ush-Shuhadâ* (No. 498), *Anwâr-i Suhaylī* (No. 731), *Tafsir-i Ḥusaynī* (No. 1126), etc.

The MS. is full of clerical errors, and proper names, both of persons and books, and even common words, have been corruptly written.

In the preface the author, while enumerating his sources, says that his work consists of translation, mainly from two works, viz., *سحر المبین* and *صاحب*: which, he says on fol. 17^a, is the work of Yûsuf bin Aḥmad: *كتاب سحر المبین يوسف بن احمد ميگرید*. This work is mentioned in *Hâj. Khal.*, vol. iii, p. 585, without the author's name. The other work to which the author refers is *رسائل مدين العقاب و ايضاح الطوايق* by Aḥmad us-Simâwī, i.e., Abul Qâsim Muḥammad bin Aḥmad ul-'Iraqī us-Simâwī (see Brock., vol. ii, p. 497; Brit. Mus. Supplement, No. 784, etc.) Another work from which the author translated is *كتاب سر الاسرار*. The translation of this work begins on fol. 41^a and ends on fol. 46^a. *Hâj. Khal.*, vol. iii, p. 591, mentions several works bearing the title *سر الاسرار*, but the one which our author means is probably the *سر الاسرار و بصائر الابصار*, about which *Hâj. Khal.*, *ib.*, gives no particulars, but says that it is mentioned by Bûnī, i.e., Muḥyī ud-Dīn Abul 'Abbās Aḥmad bin 'Alī ul-Bûnī, who died in A.H. 622 = A.D. 1225 (see Brock., i, p. 497). On fol. 42^a our author speaks of the following

contemporary saint of great eminence: ابن فقير از حضرت قدوة المرنا: قطب الملة و الدين محمد البرغشي قدس سره اين نكته را استماع نموده.

According to the author's statement in the preface (fol. 5^b) the work is divided into two *Maqṣad* and a *Khâtimah*. Each *Maqṣad* consists of several *Aṣl* (wrongly written *Faṣl*) and each *Aṣl* comprises several *Faṣl*. The text, as extant in the present copy, contains only the first *Maqṣad* divided into four *Aṣl*, and a *Khâtimah*, as follows:—

Maqṣad I on *Sîmiyâ*, fol. 5^b.

First *Aṣl*, fol. 5^b.

Second *Aṣl*, fol. 13^a.

Third *Aṣl*, fol. 36^b.

Fourth *Aṣl*, fol. 41^a.

Khâtimah, fol. 50^a.

The date of composition of the work, given at the end, fol. 57^a, is A.H. 907 = A.D. 1501. This is followed by a versified chronogram, in which the concluding line اسرار قاسمی بر خوان (read دیگر) expresses the date of composition. A printed copy of the work, entitled كشف الاسرار قاسمی and also اسرار قاسمی is mentioned in the Âsaf Lib. Cat., vol. ii, p. 1692.

A work based on the present and containing similar matter, composed by the author's son 'Alî bin Husayn Kâshifi (d. A.H. 939 = A.D. 1532), and entitled تحفة خانی, is noticed in A.S.B. Cat. (Curzon Collection), No. 648.

Written in a beautiful bold Nasta'liq, at the desire of the Secretary and the Librarian Walî ud-Dîn Khudâ Bakhsh, by the Library scribe محمود عالم بهاري.

Dated 21 Sha'bân, A.H. 1344.

A note at the end by Muḥammad Hâshim Isfahânî, dated 26 Sha'bân, A.H. 1344, says that the MS. was collated by him.

COMMENTARIES ON THE QURÂN.

No. 2056.

fol. 262; lines 21; size $11\frac{1}{2} \times 7$; $9\frac{1}{4} \times 4\frac{1}{2}$.

تفسير سورة يوسف

TAFSÎR-I SÛRAH-I YÛSUF.

A copy of Mu'in bin Hâjî Muḥammad ul-Farâhî's well-known commentary on the سورة يوسف. See Nos. 1140-1143.

Beginning:—

ربنا اننا من لدنك الع *

Written in ordinary Ta'liq within coloured borders.

Dated 29 Rajab, A.H. 1098.

Scribe: ولي محمد بن شيخ محمد يوسف خورجوى.

It would appear from a note on the margin of the last folio that one Muḥammad 'Abd ul-Ganî Mujaddadî ul-Bihârî ul-'Azîmâtâdî purchased this MS. at Râmpûr in A.H. 1286 through 'Abd ul-Qâdir Khân, pupil of Hâfîz Hâjî Shâh Arshad Husayn.

Another note by a former owner 'Azmat 'Alî (or 'Ismat 'Alî) says that he purchased the copy through Hâfîz Muḥammad Nûr in Rabî' 1, A.H. 1231.

No. 2057.

fol. 131; lines 15; size 9×6 ; $7 \times 4\frac{1}{2}$.

خلاصة المنهاج

Khulâṣat ul-Manhaj.

A fragment of the Khulâṣat ul-Manhaj, a well-known Shî'ite commentary on the Qurân. See Nos. 1146-1149.

This copy comprises commentary on the last chapter of the Qurân.

Beginning:—

أوردہ اند کہ چون حضرت رسالت صلعم دعوت آشکارا کرد انهم *

Written in ordinary Ta'liq.

Dated Rabî' II, A.H. 1255.

Scribe: انور علي ولد سيد علي شير.

VOL. XXI.

E

No. 2058.

fol. 38; lines 15; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3$.

(تفسیر قرآن)

(TAFSÎR-I QURÂN.)

A fragment of a commentary on the Qurân, comprising the Sûrahs واقعه and فتح, بَس. They begin respectively on fol. 1^a, 17^a and 29^b.

There is no preface and the copy begins abruptly with the commentary on the Sûrah بَس thus:—

بَس - در بنابیع آورده که هر حرفی از حروف مقطعه سریست از
خزانة غیب النخ *

Written in fair Nasta'liq.

Not dated: 17th century.

SCIENCE OF HADÎŞ.

No. 2059.

fol. 26; lines 13; size $9\frac{1}{2} \times 6$; $6\frac{3}{4} \times 4$.

عجالة نافعہ

‘IJÂLAH-I NÂFI‘AH.

A treatise dealing with the science of Hadîş.

Author: Shâh ‘Abd ul-‘Aziz bin Shâh Walî Ullah Dihlawî
شاه عبد العزيز بن شاه ولي الله دهلوی

Beginning:—

الحمد لله وكفى وسلاماً على عبادة الذين اصطفى اللهم *

The author (d. A.H. 1239 = A.D. 1823), who has been repeatedly mentioned, does not reveal his name in the present work, but he refers to several well-known works of Shâh Walî Ullah, such as مسرى شرح موطا (see No. 1286), etc., which, he says, ‘are the com-

positions of my father'. The author of the *Ḥadā'iq ul-Ḥanafiyah*, p. 470, also mentions the present work as a composition of *Shāh 'Abd ul-'Azīz*.

In the preface the author tells us that he wrote the work for his brother *Qamar ul-Dīn*. It deals with the different kinds of *Ḥadīṣ* and discusses the merit and peculiarities of works written on the subject. The correct pronunciation of the names of the narrators of *Ḥadīṣ*, the sources of narration, etc. etc., are also given.

The MS., written in a careless ugly *Ta'liq*, was copied from the Lucknow *Muṣṭafā'ī* press edition of the work.

At the end is found a statement by *Sa'd ul-Dīn bin 'Abd ul-Ḥakīm* saying that he revised and corrected the copy in *Jumādā II*. A.H. 1255.

Not dated; 19th century.

LAW.

No. 2060.

fol. 178; lines 18; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

مجموعہ خانہ

MAJMŪ'AH-I KHĀNĪ.

A copy of the well-known work on Muhammadan law, entitled *Majmū'ah-i Khānī* or *Majmū'ah-i Khānī*, by *Kamāl Karīm*. See No. 1228.

Beginning:—

حمد و سپاس پر پادشاهی : اَللّٰهُمَّ

Written in ordinary *Ta'liq*.

Dated Friday, *Muḥarram*, A.D. 1897.

fol. 271 ; lines 13-16 ; size $8\frac{3}{4} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

IKHTIYÂR.

Author: Salāmat 'Alī Khān, better known as Ṣadāqat Khān
 سلامتعلی خان معروف (به) صدافت خان

شکر و سپاس بیکدیگر آن قاضی الحاجات را سزد که خزانه نعمتش
نصیب هر خواص و عوام است انعم *

The author dedicates the work to Mr. John Dean (مستو جان دین). The date of composition, A.H. 1212=A.D. 1797, is expressed by the title.

A list of the contents is given at the beginning of the copy.

Written in ordinary Ta'liq.

Not dated: 19th century.

CONTROVERSIAL WORKS.

No. 2062.

fol. 221 ; lines 18 ; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

اَكْبَنُ حَقِّ نَمَا

Ā'ĪNAH-I ḤAQ NUMĀ.

A controversial work in refutation of the Sūnī tenets, and a denunciation of Ṣūfism, together with an account of the Shī'ah 'Ulamā who lived in the author's time.

Beginning:—

الحمد لله الذي انار الحق واعلي اعلامه و متن الشرع المتين
واحكم احكامه الخ *

The Author, who does not reveal his name, was a pupil of the popular Shī'ah divine Sayyid Dildār 'Alī (d. A.H. 1235=A.D. 1819), to whom he devotes a long notice on fol. 18^b.

The work is divided into the following three *Bāb*, as enumerated at the beginning, but the last *Bāb* is not distinguished by any mark or rubric.

Bāb I, on fol. 3^b: باب اول در مدح علماء با عمل و عذمت علماء :
سبب مني وجه العموم و معرفت علماء حقه و اعداد آنها

Bāb II, in two *Faṣṭ*, on fol. 8^b: باب دوم در معرفت علماء عصر :

Bāb III, in several *Taḥkirah*: باب معرفت حالات و مكارم اخلاق جماعت
ديگر از علماء

In several places (fol. 32^a, 128^a) the author mentions A.H. 1231=A.D. 1815 as the current year.

The work is mentioned in the Āṣaf. Lib. Cat., vol. ii, p. 1330.

Written in ordinary Ta'liq.

Not dated ; 19th century.

(Nos. 2063-2064.)

foll. 208 ; lines 15 ; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

Two controversial tracts.

I.

foll. 1^b-78^b.

No. 2063.

رسالة غيبة

RISĀLAH-I GAYBAH.

A controversial tract written in refutation of the seventh chapter of the *Tuḥfah-i Aṣṇā 'Aṣḥariyah* dealing with امامت ; see No. 1290, fol. 170^b.

Author: Sayyid Dildār 'Alī bin Sayyid Muḥammad Mu'īn معین سید دلدار علی بن سید محمد.

Beginning :—

باب هفتم در امامت باید دانست که اول مسایل خلافیه این

باب آنست *

The author, who died in A.H. 1235=A.D. 1819, has been repeatedly mentioned ; see Nos. 1324, 1340, etc. In several places the author mentions A.H. 1217=A.D. 1802 as the current year, see foll. 30^a, 55^b, etc.

The work is mentioned in *Kaṣḥf ul-Ḥujub*, fol. 74^a. See also *Āṣaf Lib. Cat.*, vol. ii, p. 1344, No. 254. There is a lacuna after fol. 7^b.

II.

foll. 81^b-208^b.

No. 2064.

احیاء السنن

IḤYĀ US-SUNNAT.

A refutation of the eighth chapter of the same *Tuḥfah* (No. 1290, fol. 229^b) by the same Dildār 'Alī.

Beginning :—

الحمد لله الذى افاضت انبئدة واجبي السنة و صلى الله على من
اتم بهم الحجة انهم *

See *Kashf ul-Hujub*, fol. 9^b. See also *Āsaf Lib. Cat.*, vol. ii, p. 1330, No. 822, where a printed or lithographed edition of the work (A.H. 1281), is noticed.

Both treatises are written in fair Nasta'liq by one scribe. Dated (fol. 78^b) A.H. 1263.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwushîd Nawwâb are found at the beginning and end of the copy.

No. 2065.

fol. 294; lines 20; size 12½ × 8; 8½ × 5.

ايضاح لطائف المقال

İDÂH-I LATÂFAT UL-MAQÂL.

A controversial work, being a refutation of Subhân 'Ali Khân's *Latâfat ul-Maqâl*.

Author: Muḥammad Rashîd ud-Dîn Dihlawî محمد رشيد الدين دهلوی.

Beginning :—

الحمد لله الذى جعل العلم علما انهم *

The author Rashîd ud-Dîn has been repeatedly mentioned. See No. 1335, etc.

The *Latâfat ul-Maqâl* of Subhân 'Ali Khân is mentioned in *Kashf ul-Hujub*, fol. 127^a with the following particulars: Salâmat 'Ali Khân a Shi'ah, wrote a treatise, called 'استفتا', and to it Rashîd wrote a reply. Salâmat then wrote a refutation of Rashîd's reply, entitling it *Latâfat ul-Maqâl*. The present work is Rashîd's refutation of Salâmat's *Latâfat ul-Maqâl*.

The work is preceded by an introduction in praise of the work. written in A.H. 1240=A.D. 1824 by one Amîr Ḥasan, probably a pupil of Rashîd.

The work consists of three *Qism* and a *Khâtimah* as follows:—

قسم اول بجواب مقاصدى كه در رساله سابقه معنون بود به ما
يتعلق بالمقام *

قسم دوم بپاسخ مطالبى كه در آن رساله مصدر بود به ما لا يتعلق
بالمرام *

قسم سوم در دفع جواب استغنى مخترع اقل البريه بمقابله استغنى
مبدع بعض حضرات اماميه *

خاتمه در بيان چند وجه ظاهرة الدلالة بر شدت تعظيم و ولاى اثنا
عشره با اهل بيت خير البريه *

A note at the end, which, according to another note in the same place, is in the handwriting of the author, says that the author revised and corrected the copy.

In the other note one 'Abbâs 'Ali (the name seems to be a later forgery) says that he received this copy, corrected by the author, at Farrukhâbâd on 29 Rajab, A.H. 1241, and that it is the first copy of the author's draft.

Written in fair Ta'liq.

Not dated; 19th century.

No. 2066.

fol. 323; lines 17; size 12×7; 8½×4½.

برق خائف

BARQ-I KHÂTIF.

A controversial work.

Author: 'Ali Aḥsan, poetically surnamed Shaydâ ملي احسن شیدا.
متخلص بشیدا.

Beginning:—

نحمد و نثنى على من يرجع الى جنابه العمود و الثنا الخ *

We learn from the preface that 'Ali Aḥsan wrote a work, entitled تحفة الاحباب, which was refuted by the Shī'ah Mujtabid

Sayyid Muḥammad at the instance of Subḥān 'Alī Khān Shāh Salāmat Ullāh, the teacher of 'Alī Aḥsan, wrote a reply to Sayyid Muḥammad's refutation. 'Alī Aḥsan then collected and arranged the controversies in the present form in A.H. 1255 = A.D. 1839, entitling the collection برق خالغ. He further states that quotations from the Tuḥfat ul-Aḥbāb are represented by the word قلت; that the reply of Sayyid Muḥammad is preceded by the word قال and his own by اقول. At the end of the preface the author refers to a controversy that took place at Calcutta between one 'Ashiq 'Alī Khān of Kākūri and a pupil of Salāmat 'Alī Khān Banārasi, and he reproduces the letters which were written on the occasion.

Written in fair Ta'liq.

Dated Kānpūr, Rabi' II. A.H. 1269.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwarrshid Nawwāb are found at the beginning and end of the copy.

ASCETICISM AND SŪFĪSM.

No. 2067.

fol. 20; lines 8; size 10 $\frac{1}{2}$ x 7; 6 $\frac{1}{2}$ x 4

مناجات عبد الله انصاری

MUNAJĀT-I 'ABD ULLAH ANṢĀRĪ.

An exceedingly valuable and beautifully written copy of the well-known prayer of 'Abd Ullāh Anṣārī. See Nos. 1554, 1572, 1586, etc.

Beginning:—

ای ز دلت بیدار! می در میان آمده آنج *

Towards the end, fol. 16^a, are found some precepts which 'Abd Ullāh Anṣārī is said to have addressed to Nizām ul-Mulk. See No. 938.

Written in beautiful bold Nasta'liq by the celebrated calligrapher محمود بن اسحاق الشهابی.

Dated A.H. 944.

For an account of the scribe Maḥmūd bin Ishāq see No. 237, where he is mentioned as the scribe of the unique copy of Kāmraṇ's Dīwān.

No. 2068.

fol. 483; lines 17; size $10\frac{1}{2} \times 7$; $8\frac{1}{2} \times 5\frac{1}{2}$.

کیمیای سعادت

KĪMIYĀ-I SA'ĀDAT.

A modern copy of Muḥammad bin Muḥammad ul-Gazālī's (d. A.H. 505=A.D. 1111) well-known ethico-mystical work Kīmiyā-i Sa'ādat. See Nos. 1346-1347.

Beginning:—

شکر و سپاس فراوان بعدد ستارگان الهی *

At the end is found a notice on the author's life.

Written in ordinary Ta'liq.

Dated Rajab, A.H. 1266.

No. 2069.

pp. 727 (fol. 363); lines 12; size $9 \times 5\frac{1}{2}$; 7×3 .

منبع الانساب

MANBA' UL-ANSĀB.

A genealogical account of the Sayyids of Bhakhar, in Sind, the prophets, the Imāms and their descendants, the four Pirs and the fourteen *Khāmūrādahs*, together with an explanation of the doctrines and practices of the Ṣūfis.

Author: Sayyid Mu'īn-ul-Ḥaq bin Shihāb ul-Ḥaq bin Muḥammad Abū Ja'far bin Taqī ud-Dīn bin Sha'bān ul-Millat: سيد معين الحق بن شهاب الحق بن محمد ابو جعفر بن تقي الدين بن شعبان الملة.

Beginning:—

هو الاول هو الآخر هو الظاهر هو الباطن و الله بكل شيء عليم *

The work is described in Rieu, vol. i, p. 348.

The author, a native of Jhūnsi, belonged to the family of the Sayyids of Bhakhar. In the course of his narrative (pp. 220-227)

relating to the circumstances connected with his discipleship, he says that his father belonged to the Suhrawardiyah order, but that he (the author) became the disciple of *Shaykh* Muḥammad 'Isā, a popular *Chishtī* saint of Jaunpūr (see *Akbbār ul-Akhyār*, p. 206). In the preface the author tells us that being anxious to ascertain his pedigree he referred the question to *Shāh* Taqī ud-Dīn, by whom he was spiritually inspired to proceed to Bhakhar [Rieu's statement that the author proceeded to Bhakhar 'by the advice of Taqī' is misleading. Taqī (the great grandfather of the author), whose dates of birth and death are confusingly given in two places* in the work, died long before the author was born]. On his way to Bhakhar he visited Multān, where he stayed with *Shaykh* Kabīr, and after visiting the tombs of *Shaykh* Bahā ud-Dīn *Dakariyā* and others, came to Bhakhar. Here he was affectionately received by his relatives, the Bhakhari Sayyids, from whom he obtained a copy of their old *Nasab Nāmah*, brought there by their ancestor Sayyid Muḥammad Makkī, who, according to the author's statement, p. 178, was born in A.H. 540=A.D. 1145 and died in A.H. 644=A.D. 1246. With this *Nasab Nāmah* our author returned by way of Multān to Jhūnsī, and wrote the present work basing it on that *Nasab Nāmah*.

Internal evidence shows that the author enjoyed a long life, and wrote this work at an advanced age. It is said on p. 221 that at an early age he lost his father, who, according to a statement on p. 216, was born on Thursday, the 5th of Rabi' I. A.H. 760=A.D. 1358, lived for forty years, and died on Thursday, 5th of Muḥarram, A.H. 800=A.D. 1397. Again, we find frequent references to *Jāmi* (d. A.H. 898=A.D. 1492), who is spoken of as dead, and to his work *Nafahāt*, composed A.H. 883=A.D. 1478 (see pp. 346, 386, 387, 657, 658, etc.). The author then, who was born before A.H. 800=A.D. 1397, must have written the work after A.H. 898=A.D. 1492.

Strangely, the second part of a verse, found in the *Diwān* of *Šā'ib* (d. A.H. 1088=A.D. 1677) occurs in the present work, p. 552.

The verse in *Šā'ib's* *Diwān* (see No. 346, fol. 2^b, line 8) runs thus—

گفتگوی کفر و دین آخر بیکجا میرسد

خواب یک خرابست باشد مختلف تعبیرها

* NOTE: It is said on p. 25 that Taqī was born in A.H. 700=A.D. 1300, lived for 65 years, and died in A.H. 760=A.D. 1378 (?). Again, on p. 428, we are told that he was born in A.H. 765=A.D. 1363, lived for 55 years, and died in A.H. 800+20+16+1 هجری و شانزده و یک مئصد و بست (?).

We can therefore conclude that Šâ'ib is not the true author of the verse, but that it is the composition of somebody who lived long before him. Šâ'ib cannot be charged with plagiarism, and we must exonerate him by inferring that it is a case of تَوَارِد (a coincidence).

According to the preface the work is divided into twelve *Faṣl* (Rieu has eleven) In the body of the work the first seven *Faṣl*, and the twelfth (a mistake for eleventh) are marked with rubrics.

Contents:—

- I. Genealogy of Muḥammad, p. 9.
- II. Genealogy of the prophets, p. 26.
- III. History of Muḥammad, the twelve Imâms and the fourteen Ma'sûms, p. 115.
- IV. Genealogical account of the Sayyids, or descendants of the Imâms, together with an account of some Shaykhs,, p. 170.
- V. Account of the four *Pirs*, of the fourteen *Khânwâdahs* and of some minor sects, p. 315.
- VI. Rules, regulations, practices, observances and prayers of the Šûfis, p. 462.
- VII. Doctrines of the philosophers and the Šûfis on the soul, p. 518.
- VIII. Differences of opinion on some Ḥadīṣ relating to Šûfism. p. 615.
- IX. The meaning of the words اَمْنٌ بِاللّٰهِ, p. 629.
- X. Eulogies on the early Khalifs and the twelve Imâms, p. 663.
- XI. The origin and destiny of man and an account of the various classes of Faqirs, p. 697.

The twelfth *Faṣl*, which according to the preface, treats of the genealogy of the twelve Imâms and of Shâh Taqī ud-Dīn, is wanting.

There are several lacunæ in the copy, e.g., pp. 25, 615, 329, 663, etc.; while clerical mistakes are not infrequent.

A modern copy, written in ordinary Ta'liq. The colophon, dated Nagrâ (in Patna), 29th December, 1876, says that the transcription was made at the request of James Robert Reid, Settlement Officer, A'zamgarh.

Scribe: محمد وزیر خان منوطن تصبه سگدی ضلع اعظمگڑہ.

No. 2070.

fol. 379; lines 15-19; size $8\frac{1}{2} \times 4\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

شرح ورد المريدين

SHARḤ-I WIRD UL-MURĪDĪN.

A work on the doctrine and topics of Ṣūfism, especially on the life, deeds, and teachings of the author's *Pīr Shaykh Ḥamzah*.

Author: Dā'ūd bin Ḥasan, poetically surnamed *Khākī*: داؤد بن حسن المتخلص بخاکی.

Beginning:—

الحمد لله الذى هدانا لهذا وما كنا لنهتدى لولا ان هدانا الله الخ *

The work, dealing with the principal topics of Ṣūfism in general, and with the deeds, teachings, and miracles of *Shaykh Ḥamzah*, in particular, is a sort of commentary on the author's own versified tract *ورد المريدين*, which he wrote for the guidance and use of *Murīds* and Ṣūfis.

The preface is followed by the tract *ورد المريدين* (fol. 3^b-16^b), beginning thus:—

شكر لله حال من مرا حظه نيكوتر شد است

شیخ شیخان شیخ حمزه نامرا رهبر شد است

The commentary itself begins thus on fol. 17^b:

شكر لله حال من الخ قال الله تعالى اولئك الذين هديهم الله الخ *

It would appear from the concluding lines, fol. 375^a, that the original tract *ورد المريدين* consists of a little more than four hundred and forty verses, and that it was completed in A.H. 991=A.D. 1553, expressed by chronograms *فبض ناك شيخنا*, etc.

According to a statement on fol. 378^a *Shaykh Ḥamzah* died on 24 Ṣafar A.H. 984=A.D. 1576, expressed by the *Tarīkh* مرحوم. The work ends with a *Tarjī'*-band in praise of the author's *Pīr*.

Written in ordinary Naskh, but sometimes in *Ta'liq*.

Dated 16 Dūlqa'd, A.H. 1104.

Scribe: شيخ محمد مومن.

No. 2071.

fol. 137, lines 17; size 7×4; 4½×2.

معارج الکمال

MA'ÂRIJ UL-KAMÂL.

A mystico-philosophical work.

Author: Ismâ'il ibn Shâh 'Âlam 'Abd ul-'Aziz. اسماعیل ابن شاه عالم عبد العزیز

Beginning:—

ستایش و آفرین عالم آفرینی را که نسخه جامعہ انسانی مظهر
اسما و صفات اوست الخ *

The author tells us in the preface that, while he was engaged in studying some works on mysticism, he collected some materials from them, arranging and compiling them for his own use. Seeing that his patron Murtaḍā Khân, alias Shaykh Farid, took a keen interest in the sayings and teachings of the Sûfis, he made a present of his compilation to him. It would further appear from a statement on fol. 131^a that he also wrote a commentary in A.H. 1016 = A.D. 1607, which he entitled, after his patron's name, *نفسیر مرتضوی*.

The author devotes the *Khâtimah*, to the praise of his patron Murtaḍā Khân, who, it would appear from the author's statement, was a noble of Jahângîr's time. It is difficult to say whether this Murtaḍā Khân is identical with the one mentioned in the Ma'âşir ul-Umarâ, fol. 254^b: one who played an important part in the reign of Jahângîr, and died in the second year of Shâh Jahân's reign, A.H. 1039 = 1629. The author also praises Jahângîr (fol. 125^b), and gives the chronogram شهر یار مهربان expressing the date of that emperor's accession.

The work consists of a *Muqaddimah*, three *Bâb* and a *Khâtimah*, as follows:—

Muqaddimah, fol. 3^b.

مقدمه در بیان کمال و اقسام آن

Bâb I, fol. 8^a.

باب اول در بیان وسایل کمالات انسانی

Bâb II, fol. 47^b.

باب دوم در منازل و مقامات اهل کمال

Bâb III, fol. 82^b.

باب سوم در تصرفات ورثه کمال نبوی از خلقای

راشدین و ایمة اهل بیت رضوان الله علیهم

اجمعین *

Khātimah, fol. 126^a. خانمہ در بیان معجزاتی از احوال کرامت منوال
نواب قبلہ گاہی سلمہ اللہ و ابقا *

The work is based on the Qurān, Ḥadīṣ and on sayings of Sūfis and great men.

In the conclusion the author gives the date of completion of the work, A.H. 1017 = A.D. 1608, expressed by the words فیض اہل کمال.

Written in good Nasta'liq within gold and coloured borders with an illuminated head-piece.

Not dated; 18th century.

No. 2072.

fol. 222; lines 13: size $7 \times 4\frac{1}{2}$; $4 \times 2\frac{1}{2}$.

رسائل مکتیب

RASĀ'IL-I MAKĀTĪB.

The well-known collection of 'Abd ul-Haq Dihlawī's Sūfic tracts, consisting of forty Rasā'il. See No. 1389, which comprises forty-four treatises.

Beginning:—

الہی لا احصي ثناء علیک الخ *

The last tract is imperfect. Many folios have been misplaced in a hopelessly confusing manner, and the catch-words are wanting in many places. The thirty ninth Rasālah is placed before the thirty-eighth, and similar irregularities are more conspicuous at the beginning and towards the end of the copy. The MS. is damaged and water-stained too.

Written in fair Nasta'liq.

Not dated; 18th century.

In an endorsement on the title-page the collection is entitled مکتیب شیخ عبد الحق دہلوی.

No. 2073.

fol. 107 ; lines 20-22 ; size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

The Same.

Another copy of 'Abd ul-Haq's Makâtib.

Beginning :—

الهي لا احصي ثناء النعم *

This collection consists of fifty-two treatises. The first forty, agreeing with No. 2072, end on fol. 66^b. The last twelve are preceded by another preface, beginning thus on fol. 67^a :—

تكملة تمت كتاب الرسائل الاربعين النعم *

Several treatises towards the end are not marked by rubrics.

The MS. is in a damaged condition.

Written in two different hands.

Not dated ; 19th century.

No. 2074.

fol. 52 ; lines 16 ; size $8\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3\frac{1}{2}$.

مقدمة عمرة الاسرار

MUQADDIMAH-I MIR'ÂT UL-ASRÂR.

The introduction to the Mir'ât ul-Asrâr of 'Abd ur-Rahmân Chishtî. See No. 676.

Beginning :—

در بیان خرقه خلافت و بیان ولایت و چهار پیر و چهارده خانواده
النعم *

Corresponding with fol. 15^b, line 13 of No. 676.

The copy is full of clerical mistakes, and spaces for the insertion of proper names have been left blank in many places.

Written in ordinary Ta'liq.

Not dated ; 19th century.

No. 2075.

fol. 103 ; lines 15 ; size $8\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

(خوب ترنگ)

(KHÛB TARANG)

A fragment of a mystical work, defective at both ends.

The first folio bears the mark 119, but it is impossible to say how many folios are missing both at the beginning and end.

The MS. opens abruptly thus :—

* امواج و ازیں ہر دو نیست در دل متصور شود انہ

The words with which the copy breaks off are.

* و ازان یکی مجری داعی راست ساختند و ہرآبی کہ دران

The work treats of mystical doctrines, the progress of the soul, mystical contemplation, mystical interpretation of dreams, etc. etc.

The title of the work, given on the binding, is 'Khub-i-Tarang.'

One fol. is missing after fol. 43.

Written in ordinary Ta'liq.

Not dated : 19th century.

No. 2076.

fol. 103 ; lines 20 ; size $9\frac{1}{2} \times 5\frac{3}{4}$ · $6\frac{1}{2} \times 3$.

شرح شمس العین

SHARḤ-I SHAMS UL-'AYN.

A commentary on the author's own work *Shams ul-'Ayn*, treating of the nature and rules of the spiritual life, the progress of the soul, the different stages of the sufi road, mystical contemplation, etc.

Author: Niyāz Ahmad 'Alawī Qādiri Sarhindī. نیاز احمد علوی قادری سرہندی

Beginning :—

* الحمد لله الذى نور قلوب المومنين بنور التوحيد والایمان انہ

In the preface the author tells us that prior to this he had written a *Khamsah*, which, according to a statement on fol. 99^b, consisted of ninety-five stanzas. He then adds that as the *Khamsah*, treating of mystical doctrines, was difficult to be understood, he wrote the present commentary on the same.

It would appear from a statement on fol. 66^b of the following copy that the name of the author's father was *Shaykh 'Azmat Ullah Qādiri*. Again on fol. 67^a of the same copy the author says that he was a disciple of *Sayyid Muḥyi ud-Dīn Qādiri*.

The date of completion, given at the end, fol. 99^b, is A.H. 1204 = A.D. 1789.

The commentary is followed by two short tracts treating of the nature and process of mystical devotion. The first tract begins thus on fol. 100^a :—

طریق مشغولی بذکر حق سبحانہ تعالیٰ با توجہ الہی *

The second, beginning on fol. 101^a :

بعد حمد و صلوة واضح باد کہ اکلا برین طریقه شریفہ مقامات
قرب الہی *

The name of the author, given at the end of the second tract is *Shāh Gulām 'Alī Naqshbandīyah Mujaddadiyah*.

Written in ordinary Ta'liq.

Dated 2nd *Dulqa'd*, A.H. 1284.

Scribe : عظمت علی.

The seal of the scribe is found at the beginning and end of the copy.

No. 2077.

fol. 80 ; lines 20 ; size $9\frac{3}{4} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

A defective, and slightly abridged, copy of *Niyâz Ahmad's* commentary on his *Shams ul-'Ayn*.

The MS. opens abruptly thus :—

بنت ابی عبد اللہ صومعی بن ابی جمال الہی *

corresponding to fol. 9^b of the preceding copy, and breaks off thus:—

و اگر سرخ مثل حلقه سفیدی و زردی آمیزد، نظر آید نور دایره
 لاهوت است *

corresponding to fol. 92^b of the preceding copy.

Written in ordinary Ta'liq.

Not dated; 19th century.

The paper is getting brittle.

No. 2078.

fol. 3; lines 27; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

فوائد الیوسفیه

FAWÂ'ID UL-YÛSUFÎYAH.

A small mystical tract treating of the soul, etc.

Author: Shâh Muḥammad Yûsuf bin Shâh Muḥammad 'Abd-
 Ullah ul-Qâdiri شاه محمد يوسف ابن شاه محمد عبد الله القادری

The full title of the tract, given in the preface, is فوائد الیوسفیه فی کلیات علوم الصوفیه.

The author quotes from the Maṣnawî of Rûmî, the Gulshan-i Râz of Maḥmûd Shabistari, etc.

Written in ordinary Naskh.

Not dated: 18th century.

PRAYERS.

No. 2079.

fol. 121; lines 7-9; size $8 \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

رساله ادعیه

RISÂLAH-I AD'İYAH.

A very beautifully written and illuminated copy of a collection of prayers, charms, etc. Each prayer is preceded by an introduction

relating to the origin of the prayer, its properties and effects, with directions for its use.

I. فتح نامه Fath Nâmah or 'The Book of Victory'; beginning with the introduction:—

نقل است از رسول صلی الله علیه و آله و سلم فرموده اند هر که
هر روز یکبار این فتح نامه بخواند اللهم *

The Fath Nâmah itself begins thus on fol. 4^b:—

اللهم صل على محمد و آل محمد - بسم الله الرحمن الرحيم -
اللهم افتح لنا ابوابنا اللهم *

II. تفسیر سرور فاتحه Takṣîr-i Sûrah-i Fâtîḥah. The various forms of reading the Sûrah-i Fâtîḥah, and its use as an amulet; beginning, fol. 9^b:—

اسناد تکثیر از حضرت امیر المومنین علی علیه السلام که روزی
حضرت رسالت پناه اللهم *

III. تفسیر سرور نصر Takṣîr-i Sûrah-i Naṣr; beginning on fol. 10^a:—

حضرت رسول الله صلی الله علیه و آله و سلم فرموده اند که من از
جبرئیل علیه السلام شنیدم اللهم *

IV. مهر نبوت Muhr-i Nubûwat. The use and properties of the Prophetic Seal, beginning on fol. 10^b:—

از حضرت رسالت پناه روایت میکند امیر المومنین اللهم *

V. شمایل النبی Shamâ'il un-Nabi, or the descriptive roll of the Prophet; beginning on fol. 11^a:—

روزی که حضرت رسالت پناهی از دار فنا بدار بقا رحلت
میکردند اللهم *

VI. نود و نه نام بارینعالی Nawad wa Nuh Nâm-i Bârî Ta'âlâ. The ninety-nine names of God, generally known as اسماء حسنہ beginning on fol. 11^b:—

الخالق الذي خلق الخلق ولا حاجت اليهم اللهم *

VII. تحفة السيفیه *Tuḥfat us-Sayfiyah*. A prayer in the form of a *Qasidah* consisting of forty Arabic verses, with a paraphrase in Persian : beginning on fol. 12^b :—

اذا الموجد ناطلبنى تجددنى الم *

The last two words are repeated at the end of each verse. On the margin, foll. 13^b–29^b, is a short treatise in Persian by هارون بن سالم بن توكل *Hārūn bin Sālīm bin Tawakkul* (see fol. 14^a). He says that he wrote the treatise as well as the Persian paraphrase at the request of some friends. He adds that the prayer, originally in the *Suryānī* language, was versified in Arabic by ‘Abd Ullah bin ‘Abbās (see fol. 15^b). He rendered it into Persian entitling it *تحفة السيفیه* after the name of his patron, whom he designates thus :—

سلطان سيف الحق و السلطنة و الخلافة و الدنيا و الدين ؟ نصر

بن تهمان ابن سلطان محمد شاه ابن تهمتن بن كردانشات *

Hārūn then gives in detail the properties, effects and the use of each and every verse of the prayer (see fol. 23^a).

VIII. اعيه سرى *Ad‘iyah-i Sicrī*. A collection of prayers, which, according to a statement in the introduction, was revealed to the Prophet by inspiration on the night of his *Mir‘āj* ; beginning on fol. 30^a (margin) :—

و از جمله وظائف یومیه دعید سر است و بینش آنست. الم *

IX. دعاى فتح *Du‘ā-i Fath* ; beginning on fol. 57^b :

اللهم لك الحمد على كل حمد الم *

X. دعاى ايام البيض *Du‘ā-i Ayyām al-Bīḡ*. A prayer to be recited in the brightest days of the new moon ; beginning with an introduction on fol. 62^b (margin) :—

در خبر است که روزی رسول الله صل الله عليه و آله و سلم در مسجد

مدینه نشسته بود الم *

The prayer itself begins thus on fol. 66^b (margin) :—

اللهم اني اسئلك باسمك الحسنی يا الله يا الله يا الله الم *

XI. حوض الحیات *Haṭṭ al-Ḥayāt* or ‘The Spring of Life.’ A mystical tract ; beginning on fol. 62^b :—

حمد بیهود و ثنای بی عد مر خدای را که وحده لا شریک له

صفت کمال اوست **الحم ***

In the preface the author, who does not reveal his name, says that the original work in Hindi, entitled انبرت کند, was first translated into Arabic. He then translated it into Persian.

The following ten chapters, into which the work is divided, as enumerated at the end of the preface, fol. 73^b, will give an idea of its contents :—

1. در معرفت عالم صغیر.
2. در معرفت تاثیرات عالم صغیر.
3. در معرفت کیفیت دل.
4. در معرفت ریاضت.
5. در صفت معرفت دم.
6. در محافظت منی.
7. در معرفت وهم.
8. در معرفت علامات مرگ و کفایت روح.
9. در معرفت تسخیر روحانیان.
10. در حکایت.

XII. بیست یک نام قدرت Bist Yak Nâm-i Qudrat. Twenty-one selected names of God : beginning on fol. 68^b (margin) :—

این بیست یکنام قدرت است از نامهای خدای عز و جل که رسول
علیه السلام گفت *

The names begin on fol. 72^b (margin) :—

یا الله الاولین و الآخرون یا الله یا رحمن یا رحیم **الحم ***

XIII. دمای دولت Du'â-i Daulat, beginning on fol. 73^a (margin) :—

روایتست که هر که بعد از دمای صبح **الحم ***

XIV. هزار و یک نام Hazâr wa Yak Nâm. One thousand and one names of God : beginning with an introduction, fol. 73^b (margin) :—

هزار و یک نام خدای عز و جل عن سود عن عباس رضي الله
عنه و عن صاحب الشریعت **الحم ***

The names begin thus on fol. 77^a (margin):—

اللهم يا الله يا رحمن يا رحيم يا مالك النعم *

The above is followed by three short prayers

XV. اسناد دعای بزرگوار: شر که این دعای را در عمر خود ینبار

بخواند النعم *

XVI. اسناد دعای ملک القدوس Du'a-i Malik ul-Qudlûs, with an introduction; beginning on fol. 88^a:—

اسناد دعای ملک القدوس - بر گرد عرش نبشته اند پیغمبر فرمود النعم *

The prayer begins thus on fol. 90^a (margin):—

لا اله الا الله سبحانه الملك القدوس النعم *

The above is followed by some short prayers intended for special occasions.

XVII. اسناد دعای نور Du'a-i Nûr; beginning on fol. 94^b (margin) after an introduction:—

اللهم يا نور النور نفوت بالنور النعم *

The above is followed by miscellaneous topics relating to the use and medicinal properties of Pudding (حلوا), Grapes (انگور), Honey (شهد), the Water-melon (خربزه), Milk (شیر), Vinegar (سرکه), etc. etc., based on traditions, etc. Then follows a collection of short prayers interdicted for various worldly purposes. At the end is found some wise and moral sayings ascribed to the Prophet.

Written in beautiful Naskh within gold and coloured borders.

Not dated; 17th century.

A seal of Sultân Muhammad Qutb Shâh (A.H. 1020-1035=A.D. 1611-1625), dated A.H. 1020, and bearing the following versified inscription, suggests that this interesting MS once belonged to that emperor:—
 بندہ شاه نصف ملطن محمد قطب شاه
 Another seal of this king is to be found on the fly-leaf of the interesting copy of Jahângir Nâmah. (No. 557)

HINDUISM.

No. 2080.

foll. 111 ; lines 17 ; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

جوگ باششت

JOGBĀSHISHT.

A Persian version of Vālmiki's well-known Sanskrit work Jogbāshisht on Hindū gnosticism.

Beginning:—

سپاس و ستایش تمام نیاز انحضرت است اله *

The following account of this translation is given in the preface. Finding that all the previous translations of the Jogbāshisht were defective and did not exhibit the real sense of the original, Dārā Shukūh, in A.H. 1066=A.D. 1656, ordered an improved and scholarly translation of the work to be undertaken. One of his chief courtiers, whose name is not given, undertook the task, and with the help of some learned Pandits and scholars he fulfilled the prince's desire.

Like other translations, the present consists of the following six *Prakarana* or *Bāb*. (1) بدواک برکون (2) مہمہ برکون (3) اتہت برکون (4) نوبان برکون (5) ایشم برکون (6) استتت برکون.

See Ethé, Ind. Office Lib. Cat., Nos. 1972-1974 ; E. G. Browne, Camb. Univ. Lib. Cat., p. 96 ; W. Pertsch, Berlin Cat., p. 1021 ; etc. etc.

The translation, ending on fol. 92^a, is followed by a table of fifty-one Upanishads (probably belonging to Dārā Shukūh's *Sirr-i Akbar*, see No. 1453). These, according to the heading, were translated in A.H. 1067=A.D. 1657. Miscellaneous topics of Hindū theosophy and various other subjects are found towards the end of the copy.

In the colophon, fol. 92^c, the scribe سکتانند says that he transcribed the copy in 1241 Fasli at the request of one Munshi Kanhā, or Kanahyā. Lal, a Pishkār of the Criminal Court, Patna.

Another colophon at the end, apparently due to the same scribe, is dated 31st May, 1834.

(Nos. 2081-2082.)

foll. 37 ; lines 15 ; size 9 × 5 ; 5½ × 2½.

A collection of two treatises.

I.

foll. 1^b-21^b.

No. 2081.

اطوار در حلّ اسرار

ATWÂR DAR HALL-I ASRÂR.

A Persian version of the same Jogbāghisht in an abridged form.

Translator شرف صوفی Šūfi Sharif.

Beginning :—

حمد و ثناء لایق خدائی است که از نقوش علمی رحمانی اله *

The work is dedicated to Jahāngir. It consists of the following ten *Ṭaur*.

<i>Ṭaur</i>	I.	Fol. 2 ^b .	در تجرید
<i>Ṭaur</i>	II.	Fol. 6 ^b .	در آنکه عالم خیال معضی است
<i>Ṭaur</i>	III.	Fol. 9 ^b .	در بیان آرزوی
<i>Ṭaur</i>	IV.	Fol. 11 ^b .	در حالت دل
<i>Ṭaur</i>	V.	Fol. 12 ^a .	در دفع خواهش
<i>Ṭaur</i>	VI.	Fol. 14 ^a .	در کمانیت نفس
<i>Ṭaur</i>	VII.	Fol. 15 ^a .	(not headed)
<i>Ṭaur</i>	VIII.	Fol. 16 ^a .	(pasted over)
<i>Ṭaur</i>	IX.	Fol. 17 ^b .	در معرفت حال خود
<i>Ṭaur</i>	X.	Fol. 19 ^a .	در کمال معرفت

The list of the *Ṭaur*, given in the beginning of the work, is incomplete and confusing.For another copy see Rieu, iii, p. 1034^b. See also W. Pertsch, Berlin Cat., p. 1022. No. 4. A Šūfic work, entitled عجائب الانکار by Šūfi Sharif, is mentioned in Āṣaf. Lib. Cat., vol. i, p. 454.

In the colophon, dated A.H. 170 (probably 1070), the scribe دوست معبد says that he transcribed the copy for Gobind Rāi, son of Kathal Dās at Akbarābād, during the reign of Aurangzib.

No. 2082.

غرایب الاطوار فی کشف الانوار

GARÂ'IB UL-AṬWÂR FÎ KASHF
UL-ANWÂR.

Another treatise on Hindû doctrines, in the form of a dialogue between Kriṣṇa and Mahâdev, translated from the Sanskrit work *by the same* *Ṣūfi Sharif*.

Beginning :—

سپاس و ستایش صانعی را که اعیان را از حقیقت نیستی باوج
هستی جلوه فرموده الهم *

The MS. is imperfect at the end, and breaks off with the following words :—

..... و ارواح عامه خلق کجا میروند و بچه مشغول میشوند این
را بمائیدان صافی فرمائی - جواب مهادیو ای کرشن *

Both treatises are written in fair Ta'liq by the same scribe.

No. 2083.

fol. 106; lines 14; size $12\frac{1}{2} \times 7\frac{1}{2}$; $9 \times 4\frac{3}{4}$.

سر اکبر

SIRR-I AKBAR.

A copy of Dârâ Shukûh's well-known work *Sirr-i Akbar*. See No. 1453.

Beginning on fol. 25^b.

حمد ذاتی که نقطه بار بسم الله الهم *

The work is preceded by an index and a glossary of Sanskrit words (as in Rieu ii, p. 841^b, No. I, and Ethé, Ind. Office Lib. Cat., No. 1978) occupying fol. 1^a-23^a. Fol. 23^b-25^a are blank.

Written in ordinary Ta'liq.

In the colophon, dated Monday, 9th July, 1877, the scribe نیک پرشاد says that he transcribed the copy at the request of Râi Sultân Bahâdur.

MANUSCRIPTS OF MIXED CONTENTS.

(1)

(Nos. 2084-2112.)

coll. 260; lines 19; size $8\frac{1}{2} \times 5$; $6 \times 3\frac{1}{2}$.

A very rare and interesting collection of twenty-nine treatises dealing with Sûfism, religious and ethical principles, etc. etc.

The titles of some of these treatises are given in the text; some have their titles on the margin, given in a later hand: while a few are anonymous.

Not one of these treatises is mentioned in any other Catalogue. It would appear from the preface of the eighteenth treatise (No. 2101) that Ahmad bin Maulânâ Jalâl ud-Dîn ul-Kâshânî احمد بن مولانا جلال الدین الکاشانی is the author of that tract. His name does not appear in any other treatise: but the style and the mode of expression, which are uniform and similar in all the treatises; the repeated occurrence of the same sources; the quotations from the same poets, etc. etc., leave no doubt that the author of all these treatises is one and the same, viz., Ahmad bin Jalâl ud-Dîn Kâshânî. This assertion is further evidenced by the frequent occurrence of one and the same form of address: ای طالب مانتی, so common in each and every treatise; see foll. 12^b, 14^b, 17^a, 45^b, 144^a, 179^a, 257^b, etc.

The exact time in which the author flourished could not be ascertained. In the beginning of the third treatise, fol. 21^a, he says that he wrote it for the reigning sovereign Isfandi-yâr Sultân who, he says, was at that time thinking of undertaking a journey to Khurâsân. This king is evidently identical with Isfandi-yâr of the Uzbek Khânate, who ruled over Khiva A.H. 1032-1053=A.D. 1623-1643. Again in the preface of the twenty-fifth treatise, fol. 234^a, the author mentions Sultân Jânî Beg, for whom, he says, he wrote it. This king must be identical with Jânî Beg II of Crimea, who was restored in A.H. 1036=A.D. 1635, and reigned till A.H. 1045=A.D. 1638. It is therefore evident that our author flourished towards the middle of the eleventh century of the Muhammadan era. The treatises are interspersed with copious quotations from Persian poets, and the

latest of them, cited by the author, is the celebrated Jâmi (*d.* A.H. 898=A.D. 1492) who is repeatedly mentioned as dead; see foll. 77^a, 99^a, 100^a, etc. The author belonged to the Naqshbandiyyah sect of the Sûfis, and he gives a genealogy (شجره) of his predecessors (foll. 235^b-237^a), tracing its origin from the first Caliph Abû Bakr, and closing it with his (the author's) spiritual guide Muḥammad, popularly called Qâdî المشتبه بالقاضى, who, according to Rashahât (Lib. copy fol. 297^b), was a most distinguished, or according to some the first, Kḥalifah of the popular saint Kḥwâjah 'Ubayd Ullah Ahrâr (*d.* A.H. 895=A.D. 1489), and who, according to the same Rashahât, wrote the work تذكرة الصديقين و سلسلة العارفين, dealing with the life, deeds, miracles and teachings of Kḥwâjah Ahrâr. The author designates his spiritual guide thus (fol. 100^a): شيخنا ومخدومنا ومولانا: محمد المشتبه بالقاضى.

He refers to his father on fol. 92^b, from whose writings, he says, he copied the obituary notices, given in the twelfth treatise (No. 2095), foll. 92^b-100^b.

The treatises deal with the principles and traditions of Sûfism; the nature and rules of the spiritual life; the progress of the soul, and various points of Sûfic maxims, theories and doctrines; moral and spiritual instruction; religious and ethical principles, etc. etc., together with some historical, biographical and obituary notices relating to the Prophet, the early Caliphs, the four Imâms, and some eminent saints, particularly of the Naqshbandiyyah order.

The tracts are of too little extent to be treated elaborately, but some, which are of special interest, will be dealt with at sufficient length.

1.

foll. 1^b-13^b.

No. 2084.

زبدة السالكين

ZUBDAT US-SÂLIKÎN.

The title appears at the end of the treatise, fol. 13^a.

It deals with the rules and regulations of mystical devotion and other Sûfic matters.

Beginning:—

حمد پاک از جان پاک آن پاک را
کو خلانت داد مشقت خاک را

It is to be noticed that the above verse is the opening line of Farid ud-Din 'Attâr's well-known Maḡnawî Muṣibat Nâmah (see No. 46-v).

In the beginning the author dwells upon the advantages of the society of saints and scholars, after which he lays down the rules and regulations of mystical devotion.

II.

fol. 13^b-21^a.

No. 2085.

گل و نوروز

GUL WA NAURÛZ.

The title is given at the end of the work, fol. 21^a, as well as on the margin at the beginning, fol. 13^b.

Beginning :—

حمد بسیار و ثنای بی شمار مر خداوندی را که هژده هزار عالم
را آفرید *

The author tells us in the preface that he wrote this for the knowledge and guidance of his royal patron (Isfandiyâr). It deals with the relation between the *Pîr* and the *Murîd*.

III.

fol. 21^b-45^a.

No. 2086.

معراج العاشقین

MI'RÂJ UL-'ÂSHIQÎN.

The title is given in the subscription, fol. 45^a, as well as on the margin, fol. 21^b.

Beginning :—

الحمد لله المي خلق الانسان لمشاهدة جلاله و جلالة الم *

In the preface appears the name of the author's royal patron, Isfandiyâr, for whom he wrote the treatise, and who, says the author, was then thinking of undertaking a journey to K̲h̲urāsân. In this the author explains the terms *K̲h̲alīfah* and the *K̲h̲ilāfat*.

IV.

fol. 45^b-48^a.

No. 2087.

(مرشد السالكين)

MURSHID US-SĀLIKĪN.

The title is not given in the work, but on the margin, fol. 45^b, it is written thus in a later hand مرشد السالكين.

Beginning:—

الحمد لله رب العالمين بدان ای طالب صادق که حضرت
شیم مرتعش قدس سره چنین میفرماید *
 شیم مرتعش قدس سره چنین میفرماید *

The tract deals with the meaning of the word 'Sâfi', a Sâfi's duties, etc.

V.

fol. 48^b-53^a.

No. 2088.

(واقعة الحفائية)

(WÂQI'AT UL-HAQQĀNIYAH.)

The title of this tract, like that of the preceding, is given on the margin, fol. 48^b, in a later hand.

Beginning:—

الحمد لله الذي جعل آدم خليفة في الأرض و الصلوة و السلام على
رسوله *
 رسول الله *

The treatise deals with the duties of a *Khalifah*.

VI.

fol. 53^b-66^a.

No. 2089.

(رسالة تصوف)

(RISĀLAH-I TAŞAWWUF.)

A treatise on various Sûfic topics.

No title to this tract is given anywhere, neither in the work nor on the margin.

Beginning :—

حمد بسیار و ثغنی بی شمار خدائی را جلت عظمته که حضرت
آدم را از جمله مخلوقات برگزید اله *

VII.

fol. 66^b-68^a.

No. 2090.

(رساله تصوف)

(RISÂLAH-I TAŞAWWUF.)

Comments upon a *Gazal* of 'Ubaydî, with the following first line of which the tract begins :—

درآ بمملکت عشق و پادشاهی کن
نشین بتخت سمایون و هرچه خواهی کن

VIII.

fol. 68^b-72^a.

No. 2091.

(رساله تصوف)

(RISÂLAH-I TAŞAWWUF.)

On the margin at the beginning, fol. 68^b, the treatise is entitled اداب السالکین. This title, given in a later hand, is evidently wrong, since it belongs to another treatise in this collection, viz., No. 2097.

Beginning :—

الحمد لله رب العالمین اما بعد از حمد خدا و درود
رسول مجتبی جلال جنت مآب سعادت اکتساب اله *

Here, fol. 69^b, the author enumerates the following works of his : شرح موائد الوجه فی الدارين (No. 2093) ; تنبيه السالطين : (No. 2103) ; مرآة الصفا (No. 2106) ; رساله ذکر (No. 2109) ; شرح چهار کلمه (No. 2112) ; سلسله الصديقين (No. 2110) ; شرح الولد سرايه (No. 2104) ; شرح دوازده رباعي فارسي (probably No. 2107).

IX.

fol. 71^b-77^a.

No. 2092.

(رسالة تصوف)

(RISĀLAH-I TAŞAWWUF.)

This treatise bears the title اسرار النكاح, or 'The Secrets of Marriage,' given on the margin at the beginning (fol. 72^b) in a later hand. This seems to be erroneous, since the treatise has nothing to do with the question of 'marriage.' It was written, as the author himself says, for the knowledge and guidance of some 'Ulamâ of his time, who had no faith in the Ṣūfis and who, being only superficial observers, could not see the interior of the heart. The author then dwells upon the perfection, dignity, virtues and excellence of the Ṣūfis.

Beginning:—

الحمد لله الذي جعلنا من امة محمد عليه الصلوة اما بعد
سبب تاليف اين نسخه آن بود كه بعضى علما و فقهاى زمان كه ايشانرا
معرفتى باين طائفه عليه نيست انهم *

X.

fol. 77^b-81^a.

No. 2093.

سواد الوجه

SAWĀD UL-WAJH.

At the beginning on the margin, fol 77^b, the title, written in a later hand, appears thus : هذا رساله شرح سواد الوجه, meaning that it is a commentary on the Sawād ul-Wajh. It is included in the list of the works given on fol. 69^b. In the subscription (fol. 81^a), however, it is called رساله شبيه.

Beginning:—

الحمد لله الذي خلقكم من ضعف ثم جعل من بعد ضعف قوة انهم *

In this treatise the author deals with the three stages of life, viz., childhood, youth and old-age.

XI.

fol. 81^b-85^a.

No. 2094.

گنجنامه

GANJ NĀMAH.

On the frailty of life. The title appears on the margin at the beginning, but is not given in the work itself.

Beginning:—

قال رسول الله صلى الله عليه وآله وسلم الدنيا دار الغناء الخ *

XII.

fol. 85^b-101^a.

No. 2095.

علمیه

‘ILMÎYAH.

A tract containing short notices of some eminent and holy persons.

On the margin, fol. 85^b, the treatise is styled رساله سماعیه علمیه but in the text, fol. 86^a, it is called علمیه.

Beginning:—

قوله تبارک و تعالیٰ ان الله بالفاس نورف الرحیم - حمد بیدد مر
آن علیمی را که مهربادست و رحیمست الخ *

The tract begins with brief notices relating to the Prophet, the four early Caliphs, Fâtimah, Hasan, Husayn, Hamzah, ‘Abbâs, and the four Imâms, occupying fol. 86^a-92^b, after which the author gives obituary notices of some distinguished saints, with special reference to the dates of their birth and death and the places of their burial. He devotes particular attention to those saints who lie buried in Bukhârâ. He says that he copied these notices from the writings of his father. The notices are as follows:—

(1) معروف کرخی:—A disciple of ‘Alî Mūsî Raḡdâ. He died, A.H. 200=A.D. 815, and was buried at Baḡdlâd; fol. 93^a.

(2) سلطان ابراهیم ادهم:—A disciple of Muḥammad Bâqir. He died at Syria, A.H. 262=A.D. 875, where he lies buried; fol. 93^a.

- (3) شيخ شقيق بلخي:—A disciple of Ibrâhîm Adham and the spiritual guide of Hâtîm Aşam. He died A.H. 740=A.D. 1339 at Khutlân, where he lies buried; fol. 93^a.
- (4) شيخ مري سقطي:—A disciple of No. 1. He died on the morning of Tuesday, 3 Ramadân, A.H. 253=A.D. 867. His tomb is in Bagdâd; fol. 93^a.
- (5) جنيد بغدادى:—A disciple of No. 4, who was his maternal uncle. He died A.H. 297=A.D. 909. His tomb is at Bagdâd; fol. 93^b.
- (6) شيخ شبلي:—A disciple of No. 5. He died at the age of eighty, A.H. 334=A.D. 945. His tomb is in Syria; fol. 93^b.
- (7) شيخ ابوبكر الكفاني:—A disciple of No. 5. He died, A.H. 322=A.D. 933; fol. 93^b.
- (8) شيخ ابو عبد الله خفيف البغدادي:—A disciple of Abû Muḥammad Ruwaym ul-Bagdâdî, a disciple of No. 5. He died, A.H. 331=A.D. 942; fol. 93^b.
- (9) سلطان احمد الغضرويه:—A disciple of Hâtîm Aşam. He died, A.H. 240=A.D. 854. His tomb is at Balkh on the skirt of the fort of the city, fol. 93^b.
- (10) شيخ ابو تواب نخشبي:—A disciple of Hâtîm Aşam. He died, A.H. 245=A.D. 859, the year in which Dun Nûn Mişri died; fol. 93^b.
- (11) شيخ فضيل عياض:—Died in Muḥarram, A.H. 180=A.D. 796; fol. 93^b.
- (12) بشرحاني:—He settled in Bagdâd. Died, Wednesday, 10 Muḥarram, A.H. 227=A.D. 841; fol. 94^a.
- (13) ابويويد بسطامي:—Died, A.H. 130=A.D. 747; fol. 94^a.
- (14) شيخ ابو الحسن خرقاني:—Died 10 Muḥarram, A.H. 425=A.D. 1033. He was a disciple of شيخ عبد الله الدهستاني, a disciple of شيخ عمر الدرجي, a disciple of شيخ ابراهيم الكشكاني, a disciple of شيخ موسى المعروف, a disciple of شيخ عمر بن موسى, a disciple of No. 13; fol. 94^a.
- (15) خواجه عبد انصاري:—A disciple of No. 14. He was born on Friday, 2 Sha'bân, A.H. 396=A.D. 1005, and died, A.H. 481=A.D. 1088. His tomb is at Harât; fol. 94^a.
- (16) شيخ ابو سعيد ابو الخير:—A disciple of Shaykh Abul 'Abbâs Qasâb. He died on Thursday night, 4 Sha'bân, A.H. 440=A.D. 1048; fol. 94^b.

- (17) شيخ الاسلام احمد النامقي الجامي :—He was born, A.H. 401=A.D. 1010. He was a disciple of Shaykh Abû Tâhir, a disciple of Shaykh Abû Sa'îd Abul Khayr. He died, A.H. 536=A.D. 1141; fol. 94^b.
- (18) شيخ ابو القاسم :—He enjoyed the society of شيخ برهان الدين قليمي. Some say he was a disciple of شيخ علي فارصدي, but according to others, of شيخ ابراهيم ناكوتي, a disciple of شيخ ابو القاسم, a disciple of شيخ محمد حموي ابن محمد. He died, A.H. 490=A.D. 1096. fol. 94^b.
- (19) شيخ ابو يوسف همداني :—He died at Samargand on Thursday, 26 Muḥarram A.H. 505=A.D. 1111. In his life-time he performed thirty-eight pilgrimages on foot; fol. 95^a. His four Khalifahs were the following :—
- (20) خواجه عبد الله برقي :—The first Khalifah. His tomb is in Bukhârâ outside the Kalâbâd Gate, near the tomb of Khwâjah Ishâq Kalâbâdî; fol. 96^a.
- (21) خواجه حسن انداقي :—The second Khalifah of 'Abû Yûsuf Hamadânî. He lies buried near the tomb of Khwâjah Ishâq Kalâbâdî, fol. 96^a.
- (22) خواجه احمد يسوي :—The third Khalifah. He died, A.H. 514=A.D. 1120. His tomb is in Turkistân; fol. 96^b.
- (23) خواجه عبد الغالى همدواني :—The fourth Khalifah. His father 'Abd ul-Jamil, who traced his origin from Imâm Mâlik, was a native Malâtiyah. He was a descendant of the kings of Rûm, which place he had to leave on account of the vicissitudes of time. He emigrated to Bukhârâ and settled in Gujdawân, where 'Abd ul-Khâliq was born and buried; fol. 96^b.

The account of 'Abd ul-Khâliq Gujdawani is followed by a heavy list of his successors, till it is brought down to the most distinguished saint of the Naqsh-bandîyah order Khwâjah Bahâ ud-Dîn.

--A disciple and Khalifah of Amir Kalâl.

He was born, A.H. 709=A.D. 1309, and died, A.H. 782=A.D. 1380. He was buried near Bukhârâ; fol. 98b. His four Khalifahs were (1) خواجه محمد پارسا, who died at Madinah; (2) خواجه علاء الدين عطار, whose tomb is in Shâdmân; (3) سيد علاء الدين همدواني, who lies buried by the side of Bahâ ud-Dîn and (4) مولانا بقوب چرخى, who lies buried in Shâdmân.

--A disciple and Khalifah of Ya'qûb Charkhi.

He was the son of Shaykh 'Umar of Bâgistân, a village in

Tâghkand. From Shâsh he came to Harât where he enjoyed the society of Sa'd ud-Dîn Kâghgari. Afterwards he went to Samargand, where he imparted spiritual instruction, and where he breathed his last in A.H. 896=A.D. 1490; fol. 99^b.
 مولانا محمد المشتبر بالقاضی:—A disciple and Khalîfah of Ahrâr, and the spiritual guide of the author; fol. 100^a.
 There is a lacuna after fol. 100^b.

XIII.

fol. 101^b–116^a.

No. 2096.

(رسالة تصوف)

(RISÂLAH-I TAŞAWWUF).

There is no title to this treatise, neither in the work nor on the margin at the beginning.

Beginning:—

الحمد لله الذي اعطى الانسان وجوداً و رتبة *

The treatise deals with a mystical interpretation of 'the existence' وجود.

XIV.

fol. 116^b–143^a.

No. 2097.

آداب السالكين

ÂDÂB US-SÂLIKÎN.

The treatise deals with the nature and rules of the spiritual life, the functions of the soul, etc.

The title appears thus in the subscription, fol. 143^a: تمت هذه الرسالة شريفة المتبركة المماة بآداب السالكين.

Beginning:—

الحمد لله الذي خلق الانسان لمعرفة النفس و الخالق و الصلوة
 و السلام على محمد المبعوث الأنعم

XV.

fol. 143^b-151^a.

No. 2098.

آداب الصديقين

ĀDĀB UṢ-ṢIDDÎQÎN.

An ethico-mystical tract.

The title appears thus in the subscription, fol. 151^a: تم آداب
الصديقين.

Beginning:—

سپاس بيهود و ستايش بيهود خدای را که سينه آدم را گنجينه گنج
بی نهايت که آن ذات شريف خودش بود ساخت آلم *

XVI.

fol. 151^b-163^a.

No. 2099.

(رساله تصوف)

(RISĀLAH-I TAṢAWWUF.)

There is no title to the treatise. In it the author explains that
Ādam was the main repository of divine treasures.

Beginning:—

الحمد لله الذي جعل آدم خليفة في الأرض و الصلوة و السلام
على رسوله محمد المبعوث آلم *

The colophon, fol. 163^a, is dated 23 Juriādâ I, A.H. 1146.

XVII.

fol. 163^b-177^b.

No. 2100.

رساله بکايه

RISĀLAH-I BUKĀ'ĪYAH.

A treatise on 'Repentance', entitled in the colophon, fol. 177^b,
as well as at the beginning on the margin, fol. 163^b.

Beginning:—

الحمد لله الذي غفر آدم من الذنوب والآثام آمين *

The colophon is dated Jumâdâ I, A.H. 1146, the fifteenth regnal year. The name of the king is not mentioned, but he is evidently Nâsir ud-Dîn Muḥammad Shâh of Dihlî who reigned A.H. 1131-1161=A.D. 1719-1748.

XVIII.

fol. 178^b-190^a.

No. 2101.

(رساله تصوف)

(RISÂLAH-I TAŞAWWUF.)

The treatise, without any title, contains the author's precepts to his spiritual brethren.

Beginning:—

حمد بيهود و ثنای بيهود مر خدائی را که از کمال فضل و عنایت
مشت خاک را بسعادت محبت خودش مشرف گردانید آمين *

The subject matter of the work and the author's name are given thus on fol. 179^a:—

بعد از حمد خدا و درود رسول مجتبی وصیت این ضعیف کم
بضاعت و کمترین از خدامان این مخدومان احمد بن مولانا جلال الدین
الکاشانی غفر الله له ولوالديه به نسبت طائبان این طریق
آنکه آمين *

XIX.

fol. 190^b-195^a.

No. 2102.

(رساله تصوف)

(RISÂLAH-I TAŞAWWUF.)

The treatise, on various Şûfic topics, is without any title. It begins thus:—

الحمد لله الذي نور قلوب العارفين بنور جماله و جلاله آمين *

XX.

fol. 195^b-205^a.

No. 2103.

تنبيه السلاطين

TANBÎH US-SALÂTÎN.

Ethical and mystical admonitions to kings.

Beginning:—

و اذ قال ربك للملايكة اني جاعل فى الارض خليفه بدان اى
طالب صادق كه حق سبحانه تعالى دنيا را خلق كرد انهم *

The title appears in the colophon, fol. 205^a.The work is included in the list of the works given on fol. 69^b.

XXI.

fol. 205^b-208^a.

No. 2104.

(شرح) الولد سر ابيه

(SHARḤ-I) AL-WALADU SIRRU ABÎH.

A treatise explaining the meaning of the term 'A son is the prototype of his father'.

Beginning:—

الحمد لله الذي خلق آدم على صورته و نفخ فيه من روحه النعم *

The title appears both at the beginning, fol. 205^b and in the colophon, fol. 208^a.The work is mentioned in the list of the works given on fol. 69^b.

XXII.

fol. 208^b-218^a.

No. 2105.

نفاحات السالكين

NAFAḤÂT US-SÂLIKÎN.

The title is given both at the beginning and end.

Beginning:—

الحمد لله الذي اظهر نفوس السالكين بتجليات نفحات اسمائه
و صفاته الخ *

The work treats of the spiritual life.

XXIII.

fol. 218^b--226^b.

No. 2106.

رساله ذكر

RISĀLAH-I DIKR.

A treatise on mystical devotion and invocation, entitled, both at the beginning on the margin, fol. 218^b, and end, fol. 226^b, رساله ذكر.

Beginning:—

الحمد لله الذي اظهر عبود الحكمة و المعرفة فى قلوب المخلصين
و المحققين الخ *

The treatise is mentioned in the list of the works given on fol. 69^b.

XXIV.

fol. 227^c--233^b.

No. 2107.

شرح رباعيات

SHARḤ-I RUBĀ'İYĀT.

Comments upon some Rubā'is. The Rubā'is are always preceded by the words عالیشان حضرت خان, and once in the present tense: و ابقاء حضرت خان عالیشان سلمه الله (see fol. 228^a).

Beginning:—

الحمد لله الذي طهر قلوب الطالبين و العاشقين بنور تجليات اسمائه
و صفاته الخ *

The treatise is most probably identical with the شرح دوازده رباعى mentioned in the list of the works given on fol. 69^b. The number of Rubā'is here is thirteen instead of twelve.

The title is given both at the beginning and end.
The colophon is dated A.H. 1146.

XXV.

fol. 234^a-239^a.

No. 2108.

بیان سلسله خواجگان

BAYÂN-I SILSILAH-I KHWĀJAGĀN.

Genealogy of the Naqsh-bandiyyah Shaiykh's.

Beginning:—

الحمد لله الذي خلق الانسان من صلال كالغفار و خلق الجن
من مارج من نار ألم *

In the preface the author tells us that he wrote this tract for Sultân Jâni Beg, who requested him to write a genealogy of the Naqshbandiyyah order of Sûfis. This royal personage is probably identical with Jâni Beg II of Crimea, who was restored in A.H. 1036 = A.D. 1635, and reigned till A.H. 1045 = A.D. 1638. The author begins the genealogy with Abû Bakr, the first Caliph, and closes it with his spiritual guide Muḥammad Qâḍî, thus:—

قاسم بی محمد بن ابی بکر صدیق (3) سلمان فارسی (2) ابی بکر صدیق (1)
ابو القاسم (7) شیخ ابو الحسن خرقانی (8) ابو یزید بسطامی (5) امام جعفر صادق (4)
عبد الخالق عجدوانی (10) ابو یوسف همدانی (9) ابو علی فارمدی (8) کرکانی طوسی
خواجه علی (13) خواجه محمود انجیر فناوی (12) خواجه عارف ربوگری (11)
خواجه بهاء الدین (16) امیر کلال (15) خواجه محمد بانای ساسی (14) رامیتنی
مولانا محمد المشتمر (19) خواجه احرار خواجه عبد الله (18) یعقوب چرخى (17)
القاسم who is spoken of as dead.

The title of the work is given in the concluding verses, fol. 239^a.
The colophon is dated A.H. 1146.

XXVI.

fol. 239^b-241^a.

No. 2109.

چهار کلمه

CHAHĀR KALIMAH.

Comments upon the following four *Kalimah* of the Naqshbandiyah *Shaykhs*, which they treat as their fundamental principles.

خلوت در انجمن (4) سفر در وطن (3) نظر در قدم (2) هوش در دم (1).

Beginning:—

بدان ای طالب صادق که حضرت خواجگان قدس الله اسرارهم این
چهار کلمه را اصلي و رکزي در طريقت ساخته اند انهم *

The work is included in the list of the works given on fol. 69^b.

XXVII

fol. 241^b-250^a.

No. 2110.

سلسلة الصديقين

SILSILAT UŞ-ŞİDDÎQÎN.

The title of the work is given at the end on fol. 250^a.

Beginning:—

الحمد لله الذي انزل من القرآن ما هو شفاء ورحمة للمؤمنين انهم *

The work is mentioned in the list of the works given on fol. 69^b.

XXVIII.

fol. 250^b-257^a.

No. 2111.

(رسالة تصوف)

(RISĀLAH-I TAŞAWWUF.)

On divine love and other mystical topics.

No title to the work is given anywhere. It begins thus:—

الحمد لله الذي انزل على عبده الكتاب و لم يجعل له عوجا انهم *

XXIX.

foll. 257^b-260^b.

No. 2112.

مرآة صفا

MIR'ÂT-I ŞAFÂ,

OR

THE MIRROR OF PURITY.

On the purity of the Soul, etc.

Beginning:—

قال داود يا رب لم خلقت الخلق قال الله تعالى كذت كفرا
مخفيا ألم *

The title appears in the following concluding lines:—

خواهي بصفا دلت چو آئینه شود
زهار منه ز دست مرآت صفا

All the treatises are written in fair Nasta'liq by one and the same scribe, who, however, does not reveal his name.

(2)

(Nos. 2113-2137.)

foll. 408; lines (centre col.) 17-19; margl. col. 29-33;
size 10×5½; 9×5.

An interesting MS. containing several collections of useful letters together with some choice extracts, pieces of refined prose, and miscellanies and a few important treatises.

Centre Col.

I.

foll. 1^b-244^b.

No. 2113.

منشآت ابو الفضل

MUNSHA'ÂT-I ABUL FAḌL.

Letters and some other prose writings of Abul Faḍl; beginning as in No. 867:—

گونگون نیایش مرداوربرا که وجود بشر را از کارخانه عنایت ألم *

The letters, ending on fol. 143^a, are followed by numerous prose pieces, the following of which are important:—

fol. 144^b, منتخب حدیقه حکیم سنائی; fol. 143^a, خطبه آیات سروره فتح
 , خاتمه مرکز ادوار شیخ فیضی; fol. 145^a, اختتام منتخب دیوان کمال اسماعیل
 fol. 158^b, خطبه کشکول بزرگ; fol. 151^a, خطبه که بر مرقع نوشته; fol. 147^a;
 , اختتام شرح آداب المریدین شیخ شرف الدین منیری; fol. 164^b, خاتمه تیار دانش
 در شروع انتخاب آداب; fol. 169^a, در دیباچه کشکول خورد نوشته; fol. 168^a;
 fol. 175^b, اختتام منتخب شیخ شرف الدین منیری; fol. 169^b, المریدین نوشته
 اختتام منتخب دیوان; fol. 181^b, در اختتام انتخاب تحفة العراقرین خاقانی نوشته
 خاتمه دفتر; fol. 185^a, انتخاب منتخب دیوان انوری; fol. 184^b, خاقانی نوشته
 fol. 186^b, اول اکبر نامه.

II.

foll. 244^b–275^a.

No. 2114.

منشآت نصیر

MUNSHĀ'ĀT-I NAṢĪR.

A collection of letters and some prose pieces by Naṣīr, who, on fol. 258^a, designates himself as معبد الشیر به نصیر الانامی.

The first letter, addressed to Mirzâ Mu'īn, begins thus:—

* حق تعالی چمن اقبال و ریاض اجلال آن نور حدیقه افضل النعم

Other pieces are by the following:—

Muḥammad Ṣūfi, foll. 253^b, 273^b; Zuhūrf, fol. 266^a; 'Abd ul-Wāsi', fol. 268^a; 'Urfi, fol. 269^b; Mullâ Mirzâ Jân, fol. 273^a; Amīr Muḥammad Dashtakī Wā'iz, fol. 273^a; Ṣā'ib, fol. 274^a.

III.

foll. 275^b–277^a.

No. 2115.

منتخب حبیب السیر

MUNTAḤAB-I ḤABĪB US-SIYAR.

Three anecdotes taken from the Ḥabīb us-Siyar of Khwând Amīr (see Nos. 464–467); beginning:—

در حبیب السیر مسطور است که در ایام خلافت مستظهر که خلیفه

بود بعدل و انصاف معروف النعم *

IV.

fol. 277^a.*Arabic.*

No. 2116.

(منتخب) مشارق انوار اليقين

(MUNTAKHAB-I) MASHÂRIQ-I ANWÂR
UL-YAQÎN.

A short piece in praise of 'Alî, taken from an Arabic work *Mashâriq-i Anwâr ul-Yaqîn*, with its full title مشارق انوار اليقين في حقايق اسرار امير المؤمنين.

Beginning:—

يعرفون الناس امير المؤمنين عليا و يحيطون انهم *

The work is not mentioned in the *Kashf ul-Hujub*, nor in any other catalogue.

V.

foll. 277^b–290^b.

No. 2117.

منشآت ابو الفتح

MUNSHA'AT-I ABUL FATH.

An interesting collection of *Hakim Abul Fath Gilânî's* letters.

Beginning.—

چهار باغ دنیا را حضرت حق تعالی چنانکه باید و شاید باقسام اشجار

و انها و فواکه و اثمار آراسته : پیراسته انهم *

Hakim Masîh ud-Dîn Abul Fath of Gilân came to India in A.H. 983=A.D. 1575, and entered the court of Akbar, from whom he received warm favours. He died in A.H. 997=A.D. 1588. See *Badâ'uni*, vol. iii, p. 197; Blochmann, *Ā'in-i Akbarî*, p. 424; etc.

The letters are addressed to:

Hakim Humâm, foll. 278^a; 278^b; 284^b; 285^b; 289^a; 290^a.*Khân Khânan*, fol. 280^a; 287^b.*Shaykh Diyâ Ullah*, fol. 281^a.*Shâh Jamâl ud-Dîn Husayn*, fol. 282^b.*Mir Sadr ud-Dîn*, fol. 283^a.

Khawâjah Shams ud-Dîn Muḥammad, fol. 287^a; 288^a.

Qâḍî Nûr Ullah, fol. 288^b.

A few letters by others are also included in this collection of **Abul Faṭḥ's** letters.

There is a lacuna after fol. 290^b.

The letters of **Abul Faṭḥ** are followed by miscellaneous letters and a few prose pieces, as follows :—

Letter by **Shaykh ul-Islâm** of **Harât**, written on behalf of **Hasan Khân** to **Minûchihr Khân**, governor of **Mashhad**, fol. 291^a.

Khân Khânân's letter to **Mullâ Nazîrî**, fol. 291^a.

VI.

fol. 291^b-292^a.

No. 2118.

كشكول

KASHKÛL.

A very short extract from the **Kashkûl**, or **Kachkûl**; or the 'Beggar's Bowl,' of **Bahâ ud-Dîn ul-'Âmulî** (d. A.H. 1030=A.D. 1621). For particulars of the author and the work see No. 291.

Beginning :—

ذکر المفسرون فی قوله تعالى ایاک نعبد و ایاک نستعین الن *

VII.

fol. 292^a-296^a.

No. 2119.

فتح نامه

FATH NÂMAH.

An account of the conquest of **Salâpûr** by **Burhân Nizâm Shâh** King of **Aḥmad Nâgar** (A.H. 914-961=A.D. 1508-1553).

Author: **Shâh Tâhir Dakhanî** شاه طاهر دکنی.

Beginning :—

چون بمقتضای نخواستی اذا اراد الله شيئاً هيا اسبابه الن *

The author **Shâh Tâhir bin Shâh Raḍî ud-Dîn ul-Ismâ'îlî ul-Husaynî** was a descendant of the **Khwândî Sayyids**, who traced their origin from the **Ismâ'îlî Caliphs** of **Egypt**. **Tâhir** was a native of

Kāshān, where he learnt theology and other sciences from Shams ud-Dīn Muhammad. He was a great supporter of the Shī'ah faith, and therefore, having incurred the displeasure of Mir Jamāl ud-Dīn Astarābādī and Shāh Ismā'īl Safawī, he fled to India and entered the court of Burhān Nizām Shāh in A.H. 928=A.D. 1521. Here he soon rose to great eminence, so much so that, says the author of the Majālis ul-Mu'minīn, all the kings of the Deccan bowed down before him. He gained an unusual supremacy over Burhān Nizām Shāh by means of a supposed miraculous recovery of the Shāh's son 'Abd-ul-Qādir. He died in Ahmad Nagar, A.H. 952 or 953=A.D. 1543 or 1546, but according to Firishṭah, Bombay edition, vol. ii, pp. 213-30, in A.H. 956=A.D. 1549. See Majālis ul-Mu'minīn, foll. 414^b-417^a; Rieu i, p. 395, etc. Besides being an eminent prose writer he was a poet of no mean distinction. The author of the Majālis *loc. cit.* enumerates the following works by Tāhir:—

شرح باب - شرح بر تهذیب اصول - حاشیه بر الهیات شفا
حاشیه بر - شرح رساله جعفریه در فقه - حاشیه عشر در کلام
- رساله انموذج العلوم - رساله فارسی در احوال معاد - تفسیر قاضی بیضاوی
and رساله در انشا.

The Fath Nāmah is followed by some prose-pieces of little importance, occupying foll. 296^a-301^b.

VIII.

foll. 302^a-317^b.

No. 2120.

عزیز نامه

‘ARD NĀMAH.

A treatise dealing, for the most part, with the praise of Sultān Hasan Beg, the fourth king of the Āq Quyunlī dynasty, who reigned from A.H. 871-883=A.D. 1466-1475, by an anonymous author.

Beginning:—

اللهم علی علی محمد وآله الطیبین الطاهرین - قال الله سبحانه
و تعالی اغ *

The treatise was written in honour of the Sultān's review of his army at *بند امیر*. The author gives a vivid account of the occasion.

At the end (fol. 317^b) the treatise is dated Haydarâbâd, Rajab, A.H. 1077.

IX.

foll. 317^b-349^a.

No. 2121.

منشآت شاه طاهر

MUNSHA'ÂT-I SHÂH ṬÂHIR.

A collection of letters written by Shâh Ṭâhir. The author has been mentioned under No. 2119 in connection with his نسخه.

A copy of the work is noticed in Rieu i, p. 395. The letters are written by Ṭâhir, some in the name of Nizâm Shâh, some in his own. They are as follows :—

Letters to Shâh Tahmâsp fol. 317^b; 318^a; 348^b.

From Nizâm Shâh to Bâbur, fol. 319^a.

To Humâyûn, foll. 321^a; 343^a.

To Shaykh Ibrâhim Mujaahid, fol. 323^a.

To Qutb ul-Mulk, fol. 323^b.

To Khudâwand Khân Gujarâtî, foll. 324^a; 332^b.

To a Şûfi, not named, fol. 324^b.

To Mirzâ Shâh Husayn, fol. 325^a.

To Qâdî Jahân, foll. 325^b; 326^a; 327^a; 338^a; 342^a; 342^b.

To Mir Ja'far Sâwajî, fol. 327^b.

To Qâsim Beg, foll. 328^b; 333^b; 345^b.

To Khwâjagî, fol. 329^b.

To Amîr Nûr ul-Hudâ Qazwînî, fol. 331^a.

To Asad Beg, fol. 332^a.

To Kamâl ud-Dîn Husayn, foll. 332^b; 334^a.

In reply to Sayyid Ṭâhir Astarâbâdî, fol. 333^a.

To Sayyid Shâh Hasan Anjû, fol. 334^a.

To Kamâl ud-Dîn Hakim, fol. 335^b.

To Shâh Qiwâm ud-Dîn Nûr Rakhsh, fol. 336^b.

To Shâh Ni'mat Ullah Yazdî, fol. 337^a.

To Mir Buzarg, Qâdî of Yazd, foll. 337^b; 339^b.

To Amin ud-Dîn Husayn son of Amîr Jamâl ud-Dîn, fol. 339^a.

To his (the author's) son Shâh Haydar, fol. 340^a.

To Amîr Şaffi ud-Dîn son of Amîr Jamâl ud-Dîn, fol. 340^b.

To Mu'izz ud-Dîn Işfahânî, fol. 341^a.

From Nizâm Shâh to Humâyûn, fol. 344^a.

In reply to Qutb Shâh, 344^b.

To Murâd Khân, fol. 345^a.

To Amîr Mas'ûd Yazdi, fol. 346^a.

To Sayyid Muhibb ud-Dîn Ḥabîb Ullah, fol. 346^a.

To Sultân Bahâdur, king of Gujarât, fol. 346^b.

To Shâhzâdah Sultân, fol. 348^a.

There are also several letters in this collection which the author wrote to friends, their names, however, not being given.

X.

fol. 349^a-401^a.

No. 2122.

منشآت متفرقه

MUNSHA'AT-I MUTAFARRIQAH.

A collection of miscellaneous letters, Farmâns, Nishâns, etc. The most important of these are :—

Letter from Jalâl ud-Dîn Shâh Shujâ', written at the time of his death, to Timûr, fol. 349^a.

Farmân of Abul Fatḥ Mirzâ Shâh Rukh to the Sultân of Jattah, fol. 350^b.

Nâsirâ's letter to Muẓaffar Husayn Munajjim, fol. 351^a.

Sultân Husayn Mirzâ's letter to Shâh Ismâ'il, fol. 355^b.

Sultân Husayn Mirzâ's letter to Farrukh Yasâr, governor of Shirwân, fol. 356^a.

Shâh Beg Khân's letter to Shâh Ismâ'il, fol. 357^a, and the latter's reply, fol. 357^b.

Timûr's letter to Sayyid 'Alî Kaya, fol. 365^b, and the latter's reply, fol. 366^b.

Letter from the 'Ulamâ of Transoxania to 'Abd Ullah Sîrîstârî, fol. 369^b.

The above is followed by several Nishâns, occupying fol. 377^a-401.

XI.

foll. 401^a-408^a.

No. 2123.

کلام اکابر

KALÂM-I AKÂBIR.

A collection of the sayings of great men.

Beginning:—

صاحب بصیرت کسی است که پیوسته مراقب احوال و اقوال
و محاسب افعال و اعمال خود بوده آید *

Marginal Col.

The earlier portion contains scattered pieces and short extracts made at random from *Nuzhat ul-Qulûb* (see No. 633), *Taḍkirah-i Daulat Shâh* (see Nos. 680-681), *Kanzur-Rumûz* (see Nos. 119-120); *Tafsir-i Daylamî*, *Shamâ'il-i Tirmidî*, *Nafâ'is ul-Funûn* (see Nos. 907-909), etc. etc., intermixed with some recipes, charms, prayers, etc., occupying foll. 1^b-150^b. They are of too small extent and of too little importance to be separately enumerated. The important works are:

XII

foll. 151^a-157^a.

No. 2124.

الهامیه

ILHAMIYAH.

The well-known Sûfic treatise by Mullâ Ṭuḡrâ of Mashhad. See No. 333-III.

Beginning:—

الحمد لله که نقش مرادم آید *

XIII.

foll. 157^b-164^a.

No. 2125.

تاج المدايح

TAJ UL-MADĀ'IH.

The Tāj ul-Madā'ih by the same Tuḡrā. See No. 333-II.

Beginning:—

سرخ روئی قلم بنگارش ثنای شهنشاهی است الهی *

XIV.

foll. 164^a-169^b.

No. 2126.

مرآة الفتوح

MIR'ĀT UL-FUTŪH.

'The Mirror of Victories' by Tuḡrā, written in praise of the conquest of Balkh and Badakhshān by Murād Bakhsh. See No. 333-IV.

Beginning:—

یکه تازان میدان تقدیر الهی *

XV.

foll. 170^a-172^a.

No. 2127.

کنز المعانی

KANZ UL-MA'ĀNĪ.

Tuḡrā's 'Treasure of Thoughts', in praise of Shāh Shujā'. See No. 333-VIII.

Beginning:—

نفیس مخزن دھان جواهر الهی *

XVI.

foll. 172^a–176^a.

No. 2128.

تجلیات

TAJALLIYAT.

Tuḡrâ's treatise in praise of Kashmîr. See No. 333–VI.

Beginning:—

کشمیر بود فصل خزان عالم نور النعم *

Arabic.

XVII.

foll. 176^b–179^a.

No. 2129.

(رسالہ علم)

RISALAH-I 'ILM.

An anonymous and incomplete Arabic tract on the advantages of 'knowledge', the duties of students and teachers, etc.

Beginning:—

الحمد لله على آلائه و الشكر على نعمائه النعم *

The above is followed by extracts from the writings of Ni'mat Khân, mostly from his Waqâ'i', occupying foll. 181^a–189^a.Foll. 190^b–191^b. A prayer in Arabic. Foll. 192^a–206^b blank.

XVIII.

foll. 207^a–228^b.

No. 2130.

مناظره رند و زاهد

MUNAZIRAH-I RIND WA ZAHID.

'Dispute between a debauchee (رند) and a devout man (زاهد)'
—a very rare and interesting allegorical tract.

Author Fuḡlî فضولى.

Beginning :—

ای بر تو سجود زاهدان رقت نماز
ای رغبت زندان بتو هنگام نیاز
گر اهل حقیقت است وگر اهل مجاز
هر کس بریانی بتو میگوید راز

Fuḍûlî, with his original name Muḥammâd bin Sulaymân محمد بن سليمان المتخلص به فضولی was born in Hullah, but spent the greater part of his life in Bagdâd, and is therefore better known as Fuḍûlî Bagdâdî. He died at Karbalâ in A.H. 970=A.D. 1562, or, according to Riyâd ush-Shu'arâ, fol. 305^b, and Majma' un-Nafâ'is, fol. 359^b, in A.H. 976=A.D. 1568. He was equally well-versed in Arabic, Persian, and Turkish. His Persian Diwân is noticed in Rieu ii, p. 659. See Taqî Kâshî, Sprenger, Oude Catalogue, p. 22; Hâj. Khal., vol. iii, p. 300; etc.

Foll. 228^b-231^b. Shafi'ah's preface to the Pâdishâh Nâmah; beginning :—

نامه فتح است ز حی قدیم انعم *

Foll. 232^a-242^a extracts from the Waqâ'i' of Nimat Khân Âli.

Foll. 244^a-283^b contain short extracts from the works of eminent writers; a few letters, recipes, etc. etc. They are of little importance.

XIX.

fol. 284^a-290^b.

No. 2131.

انوار الحکمت

ANWÂR UL-HIKMAT.

A small tract containing moral and religious precepts, by the celebrated Imâm Muḥammad Gazâlî, who died in A.H. 505=A.D. 1111. He has been mentioned in connection with his popular work Kimiyâ-i Sa'âdat (see No. 1346).

Beginning :—

الحمد لله الذي نور مصابيح القلوب بانوار حكمته وزين بساطي
الارواح انعم *

The tract is noticed in Rieu ii, p. 830^b, xx.

XX.

foll. 293^a-298^a.

No. 2132.

رساله خوشنویسی

RISÂLAH-I KHWUSHNAWÎSÎ.

'Abd Ullah Şayrafi's treatise on calligraphy. See No. 1076.

Beginning:—

اما بعد چنین گوید مقرر این کتاب عبد الله الصیرفی الهم *

The present is an abridgment.

XXI.

foll. 299^a-305^b.

No. 2133.

(رساله روح)

RISÂLAH-I RÛH.

A Şûfic tract in the form of an anecdote in which the Soul is personified, by Fuḍûlî Baġdâdî (see No. 2130).

Beginning:—

حمد بیکد خدایرا سزاست که ریاض بدن را بآب روان پرورده الهم *

XXII

foll. 306^b-313^b.

No. 2134.

جذوات

JADWÂT.

Extracts from the Jadwât of Mir Muḥammad Bâqir Dâmâd of Astarâbâd, who died in Najaf, A.H. 1040=A.D. 1630. See *Rien* ii, p. 835^a, xxviii.

Beginning:—

در اصطلاح اصحاب حکمت و معارفات ابزاری حقیقت الهم *

XXIII.

fol. 313^b-323^b.

No. 2135.

رسالة جبر و اختيار

RISÂLAH-I JABR WA IKHTIYÂR.

A treatise on the doctrine of predestination and free will, by Naṣīr ud-Dīn Ṭūsī, in ten *Faṣl*. See Rieu ii, p. 830^b, xxi.

Beginning:—

الحمد لله رب الارباب و مسبب الاسباب و مفتح الابواب الخ *

Foll. 323^b-331^b. Miscellanies.

XXIV.

fol. 332^a-352^b.

No. 2136.

مثنويات ظهوري

MANŞÛRÂT-I ZUHÛRÎ.

Prose writings of Mullâ Zuhûrî.

(1) Preface to Khwân-i Khulîf, fol. 332^a. See No. 284-I.(2) Preface to Gulzâr-i Ibrâhîm, fol. 343^a. See No. 284-II.(3) Preface to Naurac, fol. 347^a. See No. 284-III.Dated (fol. 352^b) Haydarâbâd, Muḥarram A.H. 1080.

Scribe: محمد طاهر الحسنی.

XXV.

fol. 352^b-401^b.

No. 2137.

رقعات ستفرقه

RUQA'ÂT-I MUTAFARRIQAḤ.

A collection of miscellaneous letters, the following of which are important:—

From Sulṭân Sulaymân to Shâh Tahmâsp, fol. 352^b, and the latter's reply, fol. 354^b.

Nizâm ul-Mulk's petition to Malik Shâh, fol. 359^a, and the latter's reply, fol. 359^b.

Timûr's letter to Sultân Ahmad Jalâ'ir, fol. 361^a, and the latter's reply, fol. 361^b.

'Abd ul-Mu'min Khân's letter to Shâh 'Abbâs, fol. 361^b, and the latter's reply, fol. 362^b.

Shâh Jahân's letter to Shâh 'Abbâs, fol. 365^a, and the latter's reply, fol. 366^a.

Sâ'ib's letter to Mir Adâ'i, fol. 369^a.

Abul Fadl's preface to the Diwân of Faydî, fol. 370^b.

Mullâ Tuğrâ's letter to a friend, fol. 371^b.

Tuğrâ's letter to Bazmî, fol. 373^a.

Muṭi'â's letter to Mirzâ Kâzim, fol. 374^b.

Letter from Khân Ahmad, governor of Gilân, to Hakîm Kamâl ud-Dîn Husayn, fol. 375^b.

The above is followed by some unimportant letters.

Hakîm Abul Fath's letter to Khân Khânân, fol. 384^a.

Mullâ Ulfatî's letter to Mir Sipihri, fol. 385^a.

Mullâ Zuhûrî's letter to Mullâ Mâ'ilî, fol. 386^a.

Tuğrâ's letter to Muqîmâ, fol. 388^a.

Prince Muḥammad Hakîm's letter to Akbar, fol. 388^b.

Letter from Shâh Tahmâsp to Khân Ahmad Gilânî, fol. 399^b.

The whole volume is written in fair Nasta'liq by the scribe محمد طاهر الحسين, whose name appears on fol. 352^b. The date of transcription, given on fol. 317^b, is Haydarâbâd, Rajab, A.H. 1077, but on fol. 352^b, A.H. 1080.

(3)

(Nos. 2138-2153.)

fol. 217; lines 11-12; size 9×5; 6¼×3.

A collection of the following prayers and treatises.

I.

fol. 1^b-14^a.

No. 2138.

اخبارات

AKHBÂRÂT.

A tract on the auspiciousness and inauspiciousness of the thirty days of the month and the seven days of the week for the performance of journeys, travels and other public and private functions, rites, ceremonies and observances in life, based on the traditions of the Imâms.

Author : Muḥammad Bâqir bin Muḥammad Taqî Majlisî محمد باقر بن محمد تقی مجلسی

Beginning :—

الحمد لله رب العالمين اما بعد چنين ميگويد احقر عباد
الله محمد باقر ابن محمد تقى عفى الله عن جرائمها *

The author (*d.* A.H. 1110=A.D. 1698), a well-known Shī'ah divine, has been repeatedly mentioned in this catalogue. In the preface he gives us to understand that he wrote this tract for the use and guidance of his Shī'ah brethren, so that they might not have to depend upon the influence and effects of stars, the reliance on which, says he, is legally objectionable.

The work consists of three *Faṣl*, as follows:—

1. fol. 2^a. The thirty days of the month.
2. fol. 10^a. The seven days of the week.
3. fol. 13^b. Remedies for inauspiciousness.

II.

fol. 14^b–18^b.

No. 2139.

طريق نماز جنازه

TARÎQ-I NAMÂZ-I JANAZÂH.

Legal precepts and observances connected with funeral ceremonies and the burial of the dead, according to the Shī'ah school.

Beginning :—

بايد كه مصلی محاذی میت بايستد بقسميكه در وقت وزیدن باد
دامنش بر میت نافذ آید *

III.

fol. 18^b–25^b.

No. 2140.

جدول

JADWAL.

A condensed statement of the birth, title, place and date of birth, inscription of the seal, wives, children, place and date of

death, place of burial, the time for visiting the tomb, etc., of the Prophet and the twelve Imams, given in columns in tabular form.

Beginning :—

ولادت ائمه اطهار و نبوی و مرتضوی علیهم السلام اجمعین النعم *

It begins with the Prophet and ends with Mahdi.

IV.

fol. 26^b.

No. 2141.

دعاء اعتصام

DU'Â-I I' TÎŞÂM.

A short prayer, entitled دعاء اعتصام.

Beginning :—

اللهم انت الاول فليس قبلك شيء وانت الآخر فليس بعدك
شيء النعم *

V.

fol. 27^a-39^a.

No. 2142.

درود دوازده اسم

DÄRÛD-I DUWAZDAH IMÂM.

A collection of twelve درود (blessings) intended for the twelve Imâm.

Beginning :—

اللهم صل وسلم وزد وبارك على النبي الامي العربي النعم *

The above is followed by a short prayer, preceded by a short introduction in which it is stated that a man who recites this prayer seven times on the tenth day of Muḥarram, will escape death that year, and that if his death is destined, then his memory will fail to recollect the prayer.

VI.

foll. 40^a-42^b.

No. 2143.

دعاء كرب

DU'Â-I KÂRB.

A short prayer, entitled دعاء كرب, preceded by a short direction for its use.

Beginning:—

اللَّهُمَّ لَا تَحِبِّبْ إِلَيَّ مَا أَبْغَضْتَ وَلَا تَبْعِصْ إِلَيَّ مَا أَحْبَبْتَ اللَّهُمَّ *

The above is followed by some short prayers of little importance.

VII.

foll. 43^a-50^b.

No. 2144.

دعاء مباهلة

DU'Â-I MUBÂHILAH.

Another prayer, entitled دعاء مباهلة, preceded by an introduction on the properties and use of the prayer.

Beginning of the prayer:—

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ بَهْزُوكِ اللَّهُمَّ *

VIII.

foll. 51^a-55^a.

No. 2145.

تركيب فال

TARKÎB-I FÂL.

A short Arabic tract dealing with the ways of taking omens from the Qurân, preceded by a short introduction.

Beginning:—

قال النبي صلى الله عليه وآله وسلم : سام تسليماً كثيراً كثيراً اللهم *

IX.

foll. 56^a-63^a.

No. 2146.

هفت بند کاشی

HAFT BAND-I KÂSHÎ.

The well-known seven stanzas of Kâshî. See Nos. 114-116.

Beginning :—

السلام لی سایه ات النعم *

The above is followed by some prayers, taken from the Zâd ul-Ma'âd of Muḥammad Bâqir (See Nos. 1433-1438).

X.

foll. 66^b-112^a.

No. 2147.

ادعیه برای زیارت ائمه

AD'ITYAH BARÂ-I ZIYÂRAT-I A'IMMAH.

A collection of prayers intended for recitation at the time of visiting the tombs of the Prophet and the Imâms.

The first, intended for the Prophet, begins thus :—

السلام علیک یا صفی الله النعم *

XI.

foll. 112^a-115^a.

No. 2148.

ادعیه توسل

AD'ITYAH-I TAWASSUL.

Prayers intended for seeking help from the Prophet and the Imâms, preceded by an introduction.

Beginning of the first prayer :—

اللهم صل علی محمد المصطفی و علی المرتضی النعم *

XII.

fol. 115^a-124^a.

No. 2149.

منتخب تحفة الزاير

MUNTAḤAB-I TUḤFAT UZ-ZĀ'IR.

A collection of prayers and blessings intended for the soul of the Prophet and the Imāms, extracted from the *تحفة الزاير*, preceded by an introduction.

Beginning of the first prayer:—

اللهم صل علي محمد كما جعل رحيك النعم *

The *تحفة الزاير*, referred to above, is most probably the work of Muḥammad Bāqir Majlisī, mentioned in *Kaṣḥf ul-Ḥujub*, fol. 30^b.

XIII.

fol. 124^a-176^a.

No. 2150.

منتخب زاد المعاد

MUNTAḤAB-I ZĀD UL-MA'ĀD.

Extracts from the *Zād ul-Ma'ād* of Muḥammad Bāqir (See Nos. 1433-1438), comprising the sixth and the seventh chapters.

Beginning:—

باب ششم در بیان اعمال محرم است و در آن سه فصل است النعم *

The seventh chapter begins on fol. 151^a.

XIV.

fol. 176^a-182^b.

No. 2151.

دعاء مفضحة

DU'Ā-I MUFJĪ'AH.

A prayer, entitled *دعاء مفضحة*, ascribed to Imām Mahdī, the twelfth Imām.

Beginning:—

السلام على الحسين الذي سمعت نفسه النعم *

XV.

foll. 182^b-195^b.*Urdû.*

No. 2152.

ترجمہ مفجہ

TARJUMAH-I MUFJĪ'AH.

An Urdû translation of the preceding tract, by Mirzâ Jâfar 'Alī Faṣīḥ
مرزا جعفر علی فصیح.

Beginning:—

وجه ماتم کی یہ کہ بعد شہادت امام علیہ السلام *

XVI.

foll. 195^b-217^a.

No. 2153.

ادعیہ زیارت

AD'İYAH-I ZIYĀRAT.

Another collection of prayers intended for recitation on the occasion of visiting the tombs of the Imāms, extracted from the نصفہ الزائر.
The first relating to 'Abbās begins thus:—

در زیارت حضرت عباس علی علیہما السلام بسند معتبر از ابو حمزہ

ثمانی منقول است الخ *

Written in fair Naskh and Ta'liq.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alī Khân and Sayyid Khwushîd Nawwâb are found in several places.

(4)

(Nos. 2154-2164.)

foll. 57; lines 9; size 7 × 5; 3½ × 2½.

A very beautifully written MS. containing several rare and special prayers of great value and interest.

I.

foll. 1^b-2^a.

No. 2154.

كلام امير المؤمنين

KALÂM-I AMÎR UL-MU'MINÎN.

A collection of the sayings of 'Ali bin Abî Tâlib, headed **و من كلام**
امير المؤمنين علي ابن ابي طالب كرم الله وجهه.

Beginning:—

و كم نله من لطف خفى النعم *

II.

foll. 2^a-6^a.

No. 2155.

مناجات امير المؤمنين

MUNÂJÂT-I AMÎR UL-MU'MINÎN.

A prayer in verse, ascribed to the same 'Ali, headed **من**
مناجات **امير المؤمنين علي كرم الله وجهه**.

Beginning:—

لك الحمد يا ذا الجود و انسجد و العلى النعم *

See Loth, Arab. Cat., No. 371-1V(a), where this prayer is said to
 be from the Diwân of 'Ali, as edited by Sayyid Raḡī ud-Dīn.

III.

foll. 6^a-10^a.

No. 2156.

مسبغات عشر

MUSABBA'ÂT-I 'ASHR.

Seven special prayers, preceded by a short account relating to
 their eminence, excellence, properties and use.

Beginning:—

نقل است از بستان المحققين : از قوت القلوب و از احياء العلوم

ابراهيم نيمى النعم *

The first Musabba' begins thus on fol. 7^b:—

اول سورة فاتحه ما تسبيح هفت بار بخواند الخ *

See Ethé, Ind. Office Lib. Cat., No. 1923-(17).

IV.

fol. 9^b-16^b.

No. 2157.

چهل حدیث

CHIHL ḤADİṢ.

A collection of forty Ḥadīṣ.

Beginning:—

لا يؤمن احدكم حتي يحب الاخيه ما يحب لنفسه الخ *

Each Ḥadīṣ is followed by a versified paraphrase in Persian, the first of which runs thus:—

هر کسی را لقب مکن مومن
گرچه از سعی جان و تن کاهد

V.

fol. 17^b-22^b.

No. 2158.

(مناجات)

(MUNĀJĀT.)

A prayer in five-lined strophes, arranged in alphabetical order.
See Loth, Arab. Cat., No. 371-IV(b).

Beginning:—

یا واهب العطايا و یا غافر العظايا
و یا عالم الخفايا و یا دافع البلايا
من العاجز السقيم

In the colophon, fol. 22^b, it is stated that the prayer was arranged in its present alphabetical order by one Muḥammad Amin Naqshbandi
معهد امين نقشبندي .

VI.

fol. 23^a-24^b.

No. 2159.

نود و نه نام حضرت

NAWAD WA NUH NÂM-I ḤADRAT.

Ninety-nine names of the Prophet, followed by directions for use.

Beginning:—

محمد احمد محمود حامد النعم *

VII.

fol. 25^b-29^b.

No. 2160.

(رسالة إيمان)

(RISÂLAH-I ÎMÂN.)

A short tract treating of the Kalimah, faith and the daily prayers.

Beginning:—

باب اول در بیان هفت کلمه - اول کلمه تهلل لا اله الا الله النعم *

VIII.

fol. 29^b-36^b.

No. 2161.

هفت هیكل

HAFT HAYKAL.

A prayer, also called قرشیا دعاء.

Beginning with an introduction treating of the use and properties of the prayer; beginning:—

اسناد دعاء قرشیا معظم و مکرم فایده بسیار است - بدان و آگاه

باش النعم *

The first Haykal begins thus on fol. 31^b:—

و اعیز نفسی بالله العلی العظیم الله لا اله الا هو الحي القيوم النعم *

The words *و امید نفسی* to *عظیم* are repeated at the beginning of each Haykal.

IX.

foll. 37^a-41^b.

No. 2162.

ده نام

DAH NÂM.

A collection of fourteen prayers, each consisting of ten invocations.

Beginning:—

ده نام برای عزت یافتن - یا خیر الغائبین یا خیر الذاصرین *الحم* *

The collection of prayers, with a slightly different arrangement, is noticed under No. 1429.

X.

foll. 42^b-49^b.

No. 2163.

(دعای غوثیه)

(DU'Â-I GAUŞIYAH.)

A prayer, ascribed to the great saint *Shaykh 'Abd ul-Qâdir Jilânî*.

Beginning:—

اللهم صل و سلم على سيدنا محمد *الحم* *

XI.

foll. 50^a-57^a.

No. 2164.

دعای حرز مونس اولیا

DU'Â-I ĤIRZ-I MÛNIS-I AULIYÂ.

A collection of short prayers and invocations, with directions for their use.

Beginning:—

در خبر است که اسحاق بن ابراهیم بصری و ثقیان صوری *رضی الله*

عنه‌ما روایت کردند *الحم* *

Written in beautiful Naskh within gold and coloured borders with an illuminated head-piece.

The original folios are mounted on new margins.

Not dated; 17th century.

(5)

(Nos. 2163-2174.)

fol. 224; lines 18; size $10 \times 6\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{4}$.

A collection of ten treatises, mostly Šūfic.

I.

fol. 1^b-94^b.

No. 2165.

تنبيه المحجوبين

TANBÎH UL-MAHJÛBÎN.

A controversial Šūfic tract.

Author: Abul Makârim ul-Musharrafi أبو المكارم الشرعي.

Beginning:—

الحمد لله الذي بدا جماله في كل ما بدا من السفل والعلو *
 النجم

It would appear that one Muḥammad Ya'qûb Bunyânî wrote a treatise, entitled رسالة الانوار في كشف الاسرار (see fol. 2^a, 10^a, etc.), in which he criticised some of the doctrines and beliefs of the Šūfis. Abul Makârim refuted the work of Bunyânî. A certain person, who is not named, but whom our author designates as his "brother," wrote to Abul Makârim that, though the bare fact was that the doctrines of the Šūfis were wrong and misleading, he (the author) had unjustly attacked the learned scholar Bunyânî. The author therefore wrote the present work as a reply to Bunyânî, as well as to those who upheld his views.

On fol. 33^a the author says that after he had replied on thirty disputed points (these are marked with red lines in the text), some people put some more questions to him. He added the replies to these in the latter part of the work.

The work concludes with an Appendix (ذيل) on fol. 93^a, in which the author says that one night, in a dream, he saw Muḥammad Ya'qûb Bunyânî, and enquired from him the reason of his

rejecting the Sûfic doctrine of the وحدة الوجود, and of his writing so many treatises in refutation of the said doctrine, in spite of the fact that it was professed and accepted by all the prophets, the early Caliphs, the four Imâms and eminent saints and scholars. On this Bunyânî became angry, and delivered a long lecture on the subject (foll. 93^b-94^a); its purport being he had never departed from the views of the saints, scholars and others, but that his interpretation of the term was misunderstood and misrepresented by people.

The full name of the author, given on fol. 33^a, is Abul Makâ-rim ul-Mushharra'î ul-Jabrati ul-Qâdiri ush-Shâdili ابو المكارم الشاذلي الجبرتي القادري الشاذلي. A note on the margin of fol. 1^b says that the Mushharra'iyah order, founded by Shaykh Aḥmad Mushharra' Yamani, is a branch of the Jabratiyah order founded by Sharaf ud-Din Ismâ'il Jabrati, and that the Jabratiyah order is a branch of the Qâdiriyyah order. The exact time in which the author flourished could not be ascertained. Of the numerous authorities quoted by him the latest is Shaykh 'Abd ul-Ḥaq Dihlawî who died in A.H. 1052 = A.D. 1642 (see foll. 7^a, 9^a, etc.). We also find, fol. 25^a, a verse without the author's name, which is generally ascribed to Nâ'ib (d. A.H. 1088 = A.D. 1677), and is found in all the copies of his Diwân.

Foll. 95^a-100^a. A letter from Aḥmad Fârûqî to Shaykh 'Abd ul-'Aziz Jaunpûrî. This is identical with the first letter in the second volume of Aḥmad Fârûqî's Maktûbât. See No. 1393.

II.

foll. 100^a-106^a.*Arabic.*

No. 2166.

رساله وحدة الوجود

RISÂLAH-I WAḤDAT UL-WAJÛD.

A treatise on the Sûfic doctrine وحدة الوجود.

Author: 'Ubayd ul-Fattâḥ ul-'Abbâsî ul-Mushharra'î ul-Jabrati ul-Qâdiri ul-Ḥanafî. عبيد الفتاح العباسي الجبرتي القادري الحنفي

Beginning:—

الحمد لله الذي جعل الكتاب والسنة النور *

In the preface the author says that in his time, which in an interlinear note is said to be the eleventh century of the Muhammadan era, there were sixteen different sects, all holding different

views of the Şûfic doctrine وحدة الوجود . He enumerates these sects, giving the views held by each. The author agrees with the views of the Şûfiyah sect given at the end.

III.

foll. 106^a-132^a.

No. 2167.

فضاء توحيد

DIYÂ-I TAUHÎD.

A mystico-theological tract.

Author: 'Abd ul-Jalîl عبد الجليل .

Beginning:—

سعدان من لا معبود سواه و لا مرجوع بذاته الا اياه اما بعد

میگوید انہ *

The author says in the preface that the present treatise is a translation of his Arabic work كلمة توحيد, and that for the sake of convenience he has given both text and translation side by side, adding explanatory notes in some places.

IV.

foll. 133^a-137^b.

No. 2168.

شرح بیتین

SHARH-I BAYTAYN.

Jâmi's well-known commentary on the first two verses of Rûmî's Maṣnawî. See No. 181 xi.

Beginning:—

عشق جزنائی و ما جزئی نیم انہ *

V.

foll. 138^b-146^a.

No. 2169.

آداب لباس رسول

(ÂDÂB-I LIBÂS-I RASÛL.)

A treatise on the style and modes of dresses used by the Prophet and his followers.

Author: 'Abd ul-Haq Dihlawî عبد الحق دہلوی.

Beginning:—

بعد حمد و ستایش الهی و پس از نعت و تعجیۃ حضرت رسالت

پناهی النعم *

The author, repeatedly mentioned in this catalogue, says in the preface that his object in writing the present treatise is to invite the attention of his Moslem brethren to the important question of dress, in using which they should follow the great Prophet and his immediate followers and should reject all such dresses as are objectionable.

VI.

foll. 146^b-153^a.

Arabic.

No. 2170.

تہذیر

TAHDÎR.

A Sûfic tract on the purification of the soul.

Beginning:—

الحمد لله مستخر الشمس و مستخر ضحیٰ و جاعل الليل سكناً و النهار

معاشاً انعم *

The title of the work, given in the preface, runs thus:—

تہذیر ذوی التسخیر عن الاشتغال بالأسیر دون الامیر *

VII.

foll. 154^b-159^a.

Arabic.

No. 2171.

هدى الطالبين

HAD-Y'UT-ṬĀLIBĪN.

A tract on the duties of Ṣūfis, the stages of the spiritual life, and other Ṣūfic matters.

Author: Najm ud-Din Maḥmūd ul-Iṣfahānī نعم الدين محمود الإصفهاني.

Beginning:—

و به نستعين و نصلي على سيدنا محمد و آله اجمعين - الحمد لله
على نعمائه التي لا تحصى *

The author could not be traced, but that he flourished before A.H. 837=A.D. 1433 is evidenced from the colophon, in which it is stated that this treatise was transcribed at Mecca in the house of Sharif Yahyâ in A.H. 1263 from a copy, dated A.H. 1096, which was copied from a MS. transcribed from a copy written by Savyid Zayn ud-Din ul-Khwâfi, and dated, Ziyârat Qân, Harât, 20th Dul-hijjah, A.H. 837.

It is doubtful if the above Zayn ud-Din can be identified with the eminent saint Shaykh Zayn ud-Din Abi Bakr bin Muhammad Khwâfi who according to Mujmal-i Fasḥi, fol. 264^b, died on the 2nd Shawwâl, A.H. 838=A.D. 1434, and was buried in the 'Id-Qân of Harât; see also Nafahat, p. 56.

The tract is followed by a few Arabic verses, a Persian Tarjîband in which the poet adopts the *tukhaliq* Nâzim, and two Arabic Qazals.

VIII.

foll. 173^b-205^a.

No. 2172.

همعات

HAM'AT.

A tract on asceticism and Ṣūfism.

Author: Wali Ullah bin 'Abd ur-Rahîm ولي الله بن عبد الرحيم.

Beginning:—

الحمد لله الذي اصطنع طائفه من عباده لنفسه و اصطفاهم و رفعهم
 النعم *

The author, *Shâh Wali Ullah* of Dihli, has been repeatedly mentioned in this catalogue.

The tract is dated (fol. 205^b) *Şafar*, A.H. 1268.

IX.

fol. 206^a-221^b.

No. 2173.

سطعات

SAT'ÂT.

A mystico-theological tract by the same Wali Ullah.

Beginning:—

الحمد لله واهب النعم و ملهم الحكم و الصلوة و السلام على رسوله
 اشرف من اوتى بجوامع الكلم النعم *

See *Asaf. Lib. Cat.*, vol. i, p. 442, Nos. 587 and 1287, where a MS. and a printed copy are mentioned.

Dated (fol. 221^b) *Şafar*, A.H. 1268.

X.

fol. 222^a-224^b.

Arabic.

No. 2174.

(رسالة جهينگا)

(RISÂLAH-I JHÎNGÂ.)

A small tract in the form of a *Fatwa* (legal decision) on the legality of eating lobsters, called in Arabic روبيان or ادبيان, in Persian ماهي جهينگا and ماهي ميگ and in Hindi मछली मीठा.

Author: 'Alî ul-Jaunfûrî الجونفوري على.

Beginning:—

ما قولكم دام افضالكم في حكم حيوان يسمه اهل الهند جهينگا
 ... الاجواب الحمد لله رب العالمين اما بعد فيقول على
 الجونفوري النعم *

In the conclusion the author says that he wrote this tract at Calcutta at a time when a certain person told him that if a man ate lobster and after that became the father of a child, the child would be an illegitimate one.

All the treatises are written in fair Ta'liq by one scribe.

19th century.

(6)

(Nos. 2175-2184.)

fol. 105; lines 19-21; size $10 \times 5\frac{1}{2}$; 8×4 .

A collection of ten prose and poetical works.

I.

fol. 1^b-57^b.

No. 2175.

کلمات الشعرا

KALIMÂT U_{SH}-SHU'ARÂ.

The well-known anthology of Persian poems, by Muḥammad Afḍal Sarkhwush. See No. 688.

Beginning as usual:—

سخن جان است و دیگر گفتگو الن *

The name of the scribe, given in the colophon, is محمد پناه.

II.

fol. 57^b-58^b.

No. 2176.

مباحثه فیروز و شیدا

MUBAḤAŞAH-I FÎRŪZ WA SHAYDÂ.

Account of a very interesting debate between Shaykh Fîrûz, the Munshi of Shâh Jahân's prime minister Sa'd Ullah Khân, and the well-known poet Mullâ Shaydâ (d. A.H. 1080=A.D. 1669) given by Fîrûz himself.

Beginning:—

سرگذشت شیخ فیروز سعد الله خانى در شهر

سنه اربع و عشرون و الف هجری که اردی گیهان جهانگیری الن *

The full debate, as extant here, is given in the *Riyâd ush-Shu'arâ*, foll. 212^b-213^a.

The account of the debate, given at the beginning, is that in A.H. 1024=A.D. 1615, when Jahângîr was encamped at Ajtaîr, he took an interest in listening to the poetical discussion held every day among a number of poets of great distinction. One day, when the poets Mullâ Anwar of Lâhaur, Mullâ 'Atâ'î of Jaunpûr, Mullâ Mujrim (in *Riyâd*, *loc. cit.*, * مختار) and Mullâ Tufaylî of Fathpûr were holding a discussion, Mullâ Shaydâ suddenly appeared on the scene. He was received with honour by the assembly, and then requested to recite some of his new compositions. Shaydâ then recited several verses (all quoted here), but as soon as he recited a verse Shaykh Fîrûz recited a similar one (also quoted) from an older poet, showing that Shaydâ had simply plagiarised it. The discussion ended with the great humiliation of Shaydâ.

III.

foll. 59^b-61^b.

No. 2177.

قضا و قدر

QADÂ WA QADR.

The popular Maghawî "Fate and Destiny", by Muḥammad Qulî Salîm Tîhrânî (*d.* A.H. 1057=A.D. 1647). See No. 311 (fol. 1^b).

Beginning:—

شنیدم روزی از خونذابه نوشی الخ *

IV.

foll. 62^b-71^a.

No. 2178.

شکرستان خیال

SHAKARISTÂN-I KHAYÂL.

'The Confectionery of Imagination', a collection of poems, with a prose preface by the author.

Author: Mir 'Abd ul-Wâhid Bilgrâmî, poetically surnamed Wâhid and also *Dauqî* دوقی واحد و فوقی المتخلص به واحد.

Beginning:—

بعد شکر افشانی حمد رزاقی که ذایقه حلوا پوستن را بچاشنی رنگ
رنگ کامیاب لذتها نموده الخ *

Mir 'Abd ul-Wâhid of Bilgrâm, who in his other poems adopts the *takhalluṣ* Wâhid, but here, in conformity with the contents of the work, Dauqî, was the elder brother of the poet Îmâ, who, according to *Yad-i Baydâ*, fol. 27^o, died in A.H. 1119=A.D. 1707. Dauqî's father Mir Sayyid Ashraf Dargâhî was a companion, and also a pupil, of Mir 'Abd ul-Jalil Bilgrâmî, while Dauqî himself was a warm friend of Mir 'Azmat Ullah Bikhâbar. Dauqî's biographers unanimously hold that he was a man of noble disposition and composed 'sweet' verses, and that in the collection of his poems, entitled *Shakaristân*, which he wrote in praise of sweetmeats, he adopted the *takhalluṣ* Dauqî. Dauqî was killed in a conflict which took place between his father and the infidels of Râhûn, in the Panjâb, on Friday, the 2nd of Muḥarram, A.H. 1134=A.D. 1721. See *Yad-i Baydâ*, fol. 240^a; *Nishtar-i 'Ishq*, p. 661; *Sarw-i Azâd*, pp. 341 and 396: etc.

In the preface Dauqî gives us to understand that from his childhood he was greatly fond of sweetmeats, and that at the request of some of his associates he collected these poems (composed previously by him), under the title of *Shakaristân-i Khayâl*. He further adds that he had previously written similar poems, and that they had been highly appreciated by his friends, but as there were some defects and drawbacks in these poems, he wrote the present with the object of nullifying the former.

The poems, which are in the forms of *Ghazals* (alphabetically arranged), *Mukhammasât*, *Taghmîna*, *Rubâ'is* and *Tarjî'bands*, describe, in the guise of the lyric style, various kinds of sweetmeats and products of the culinary art.

The first *Ghazal* begins thus on fol. 63^a :

زهی. از ذوق تبریزی زبان معصو حلاوتها
دل من از خبسال اکبری مرهون لذتها

The Persian poems are followed by some Hindi poems on the same subject, a few jests and some directions for the preparation of some sweetmeats.

The above is followed by a few verses of Sukhanwar, 'Urfi, Bidil, Maymanat Khân, etc., occupying foll. 71^a-72^a.

V.

foll. 73^a-89^a.

No. 2179.

دیوان بیخبر

DÎWÂN-I BÎKHABAR.

Selections from the Diwan of Bikhabar, arranged alphabetically.
Beginning:—

بهائي نيست غير از نقد تعسين شعر موزون را
مده هرگز بجوهر نا شناس اين در مكفون را

Mir 'Azmat Ullah, with the *takhalluṣ* Bikhabar, was the son of Mir Luṭf Ullah, better known as شاه لطف of Bilgrām. He was a poet of Ṣūfī tendency, and was well skilled in *Shikastah* handwriting. He enjoyed the company of Mirzâ Bidil, and is the author of a Persian anthology, entitled سفینه بیخبر. He was also skilled in music, and his Diwân consists of seven thousand verses. He died at Dihlī, on Monday, 24 Dūlqa'd, A.H. 1142=A.D. 1729, and lies buried in the vicinity of the tomb of Shaykh Nizām ud-Dīn Auliya. See *Nightar-i 'Ishq*, p. 295; *Safinah-i Khwushgū*, fol. 111^b; *Yad-i Baydā*, fol. 41^b; *Sarw-i Āzād*, p. 325; *Gul-i Ra'nâ*, fol. 59^b; etc.

VI.

foll. 89^a-95^b.

No. 2180.

دیوان معز فطرت

DÎWÂN-I MU'IZZ FIṬRAT.

Selections from the Diwân of Mir Mu'izz ud-Dīn Fiṭrat. See Nos. 355-356.

The poems, arranged alphabetically, begin like No. 356.

جنونم گوش شهرت شد الم *

VII.

foll. 96^a-98^a.

No. 2181.

دیوان مخلص

DÎWÂN-I MUKHLIṢ.

Selections from the Diwân of Mirzâ Muḥammad Kāshānī, poetically surnamed Mukhlis مخلص کاشانی, مرزا محمد کاشانی.

The extracts, arranged in alphabetical order, begin thus:

امانت دار نتوان گفت خاک عالم دور را
که یکتا خورد این صاحب دیانت مال قارون را

Mirzâ Muḥammad, with the *takhalluṣ* Mukhlis, was an eminent poet of Kāshân. He composed a Qaṣidah in praise of I'timâd ud-Daulah Muḥammad Mu'min Khân, who rose to great eminence towards the close of the reign of Shah Sulaymân Ṣafawî, and who, in recognition of the poet's merit, called him from his native place Kāshân to Isfahân, during the reign of Sultân Ḥusayn Mirzâ. Here the poet died at the age of about sixty years, and was buried in the Jâmi' i 'Atiq. His Diwân, consisting of about three thousand verses, reached India during the reign of Bahâdur Shâh. See *Niḡtar-i 'Ishq*, p. 1619. See also *Sarw-i Âzâd*, p. 125; *Riyâḍ ush Shu'arâ*, fol. 406^a; *Sprenger, Oude Cat.*, pp. 128, 138. A copy of his Diwân is noticed in *Rieu ii*, p. 708.

VIII.

fol. 98^a–99^b.

No. 2182.

دیوان نجات

DÎWÂN-I NAJÂT.

Extracts from the Diwân of Mir 'Abd ul-'Âl Najât (*d. c. A.H.* 1126 = *A.D.* 1714). See No. 379.

Beginning as usual:—

گرفتیم مهر خاموشی ز لب الغ *

IX.

fol. 100^a–103^a.

No. 2183.

دیوان عالی

DÎWÂN-I 'ALÎ.

Extracts from the Diwân of Ni'mat Khan 'Alî. See Nos. 370–371.

Beginning:—

ای در هوای وصل تو سرگشته ماه و سالها
بکشوده شهباز نظر هر سو ز مژگان بالها

corresponding with line 1, fol. 20^a of No. 370.

X.

foll. 103^b-104^b.

No. 2184.

دیوان خالص

DÎWÂN-I KHÂLIŞ.

Selections from the Diwân of Mirzâ Sayyid Husayn, poetically styled Khâlis. See No. 372.

Beginning:--

الهی صاف کن با ما دل سیمین عذارانرا
 باین طوطی زبان رام ساز آئینه رویانرا

All the works in the volume are written in ordinary Ta'liq by one and the same scribe.

Not dated; 19th century.

(7)

(Nos. 2185-2193.)

foll. 188; lines 11; size $8\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

A collection of nine treatises.

I.

foll. 1^a-90^b.

No. 2185.

مایة المسایل

MI'AT UL-MASÂ'IL.

The work and its author Ahmad Ullah bin Dalil Ullah us-Şiddiq ul-'Adnânî have been noticed under No. 1245.

Beginning:--

حمد ببعده واحد حقیقی را سرزد النعم *

II.

foll 91^a-113^b.

No. 2186.

بلاغ المبین

BALÂĞ UL-MUBÎN.

A theological tract in the form of a debate on the question of seeking help from the dead.

The author's name does not appear anywhere, and the treatise opens abruptly thus without حمد and نعت:—

روزی با شخصی از مذاهبین شرع مبین اتفاق مباحثه افتاد و گفت مردم متشرع قدر اولیاء الله نشناخته اند الخ *

نقل سوائکه در آخر کتاب: According to the introductory heading: it would appear that the treatise forms the latter part of the work. بلاغ المبین مسطور است.

The full title, given in the subscription, is بلاغ المبین فی بیان شرع. According to the concluding line the title of the work forms a chronogram for the year A.H. 1166=A.D. 1752, in which it was composed.

از خرد گفتم که تاریخش بگو
فی البدیهه گفت از نامش بگو

III.

foll. 114^a-118^a and 122^b-127^a.

No. 2187.

خلاصه العارفین

KHULĀṢAT UL-'ĀRIFĪN.

Extracts from the Khulāṣat ul-'Ārifin containing legal decisions and opinions denouncing the heretical customs and illegal deeds prevalent among the Muhammadans, with special reference to those that are connected with the marriage ceremony.

The treatise opens abruptly with the following lines, in which the name of the author indistinctly reads: سید آدم سوری

بسم الله الرحمن الرحيم - نقل از کتاب خلاصه العارفین من تصنیف

حضرت سید آدم سوری قدس الله سره العزیز که یکی از علمای عصر بوده اند سطرى چند از ان بمقدمه نکاح و غیره که در ان شرک و کفر عاید میکردند نوشته شد الخ *

IV.

foll. 118^b-122^a.

No. 2188.

(رسالة سوال و جواب)

(RISÂLAH-I SUWÂL WA JAWÂB.)

A treatise on Muhammadan law and theology in the form of questions and answers.

Beginning :—

چه میفرمایند علمای دین و مفتیان شرع متین در
جواب این چند سوال الهی *

The questions, eight in number, relate to certain customs, rites and beliefs, the legality of which is doubtful.

A reference to the تفسیر فتح العزیز (of Shâh 'Abd ul-'Azîz Dihlawî composed A.H. 1200=A.D. 1785; see No. 1159) on fol. 122^a, shows that the author wrote this treatise after that year.

V.

foll. 127^b-141^b.

Urdû.

No. 2189.

رسالة تجهيز و تکفين

RISÂLAH-I TÂJHÎZ WA TAKFÎN.

A versified tract in Urdû treating of the legal rites and ceremonies to be observed in connection with the dead, funerals, etc.

Author : 'Azîz عزیز.

Beginning :—

کیا کروں کیونکر کروں سولا کا میں حمد و ثنا الہی *

In the beginning the author, who designates himself by the simple name 'Azîz, enumerates several standard works on Muhammadan law on which he has based his composition. He further adds that he divided the work into twelve *Faṣl*.

VI.

foll. 143^a–150^a.*Arabic.*

No. 2190.

اربعون

ARBA'UN.

A collection of forty Ḥadīṣ, by the well-known prolific Indian writer Shāh Walī Ullāh (d. A.H. 1176=A.D. 1762), who has been repeatedly mentioned in this catalogue.

Beginning:—

الحمد لله على الذات عظيم الصفات الخ *

The author narrates the Ḥadīṣ from his Shaykh Abū Ṭāhir ul-Mawlānī bin Shaykh Ibrāhīm ul-Kurdī, whose *Isnād* end with the Prophet.

The collection is followed by the popular prayer درود تاج and a collection of Ḥadīṣ and some verses of the Qurān relating moral precepts and admonitions, occupying foll. 145^b–150^a.

Scribe: محمد داؤد خان (fol. 146^a).

VII.

foll. 151^a–152^b.*Arabic.*

No. 2191.

قصه ابراهيم و اسمعيل

QIṢṢAH-I IBRĀHĪM WA ISMĀ'ĪL.

The Quranic story of the Prophet Ibrāhīm and his son Ismā'īl, copied, it is said, from a certain book (not named).

Beginning:—

فلما عجزوا عن المعاجزة معه اى مع ابراهيم الخ *

The story is followed by some anecdotes connected with the life and deeds of the Prophet, occupying foll. 152^b–154^a.

VIII.

foll. 155^a-157^a.

No. 2192.

حلیۃ مبارک

HULYAH-I MUBÂRAK.

A poetical account of the external appearance and dispositions of the Prophet.

Author: Sharaf شرف.

Beginning:—

صفت رسول خدا ﷺ *

The author's name Sharaf appears in the poem in several places.

The poem is followed by a Qaṣīdah in praise of the Prophet, by 'Imād ul-Mulk Ġāzī ud-Dīn Khān, son of Ġāzī-ud-Dīn Khān Firūz Jang and grandson of Nizām ul-Mulk Āṣaf Jāh. The author is no other than that ungrateful Ġāzī ud-Dīn Khān, who after the death of his father in A.H. 1165=A.D. 1751 was appointed Amīr ul-Umarā by the emperor Aḥmad Shāh of Dihli, and who afterwards became Wazīr, imprisoned and blinded his royal patron, and assassinated 'Ālamgīr II. He adopted the *takhalluṣ* Nizām (found here in the concluding lines), and is the author of several poetical works. See Beale, p. 143.

IX.

foll. 159^a-138^a.

No. 2193.

کتاب الستین

KITÂB US-SITTÎN.

Extracts, which, according to the introductory heading, are made from a work, entitled کتاب الستین, attributed to the celebrated philosopher and theologian Fakīr ud-Dīn Rāzī, who was born A.H. 544=A.D. 1149 and died A.H. 606=A.D. 1209.

Beginning:—

المنقول من کتاب الستین تصنیف امام فخر الدین رازی . علم

اصول الفقه در معرفت ادله احکام شرع و آن چهار است *

The treatise deals with sixty branches of Muhammadan literature, on account of which it is styled کتاب الستین.

The MS. is written in different hands, Naskh, Nasta'liq and Ta'liq.

The last treatise is dated 17 Rabî' II, A.H. 1252.

(8)

(Nos. 2194-2202.)

fol. 181; lines 15; size $9 \times 5\frac{1}{2}$: $5\frac{1}{2} \times 3$.

A collection of nine treatises containing choice pieces of refined prose writings by Ni'mat Khân 'Âli, Jalâl Tabâtabâ'i, Hazîn, etc.

I.

fol. 1-54^a.

No. 2194.

وقایع

WAQĀ' I'.

The popular satirical account of the siege of Haydarâbâd, by Ni'mat Khân 'Âli. See Nos. 370-iv; 371 (fol. 272^a); 878-vi; 1098-lxviii (c); etc.

The dates marked here are 13-20 Rajab.

Beginning:—

دمی که مدرس کشف النعم *

II.

fol. 55^b-68^a.

No. 2195.

ازدواج حسن و عشق

IZDIWÂJ-I HUSN WA 'ISHQ.

'The wedding of Beauty and Love', by the same Ni'mat Khân. See Nos. 371 (fol. 336^a); 873-v; 1098-lxviii (b); etc.

Beginning:—

حدیث عشق شد زیب بیانم النعم *

III.

foll. 69^b-77^a.

No. 2196.

رقعات نعمتخان

RUQA'ÂT-I NI'MAT KHÂN.

Satires on physicians, by Ni'mat Khân, agreeing with No. 878-iii-iv.

Beginning:—

حكيم على الاطلاق *

IV.

foll. 79^b-91^b.

No. 2197.

ديباچه ديوان علي

DÎBÂCHAH-I DÎWÂN-I 'ÂLÎ.

Prose preface to the Diwân, by Ni'mat Khân, agreeing with Nos. 370-i; 878-ii; 1098-lxviii; etc.

Beginning:—

عيار افزای نقد سخن النعم *

V.

foll. 94^b-156^a.

No. 2198.

شش فتح کوت کانگره

SHASH FATH-I KOT-I KÂNGRAH.

A six-fold account of the expedition which Prince Khurram (afterwards Shâh Jahân) sent against Sûrajmal, son of Râjah Bâsû, and the capture of the fort of Kângrah, in the thirteenth year of Jahângîr's reign, A.H. 1027 = A.D. 1617.

Beginning:—

حضرت حکیم علی الاطلاق جل جلاله در ازل النعم *

Neither title nor author's name is given in the text. In the subscription of the British Museum copy (Rieu i, p. 258) the work is called شش فتح کوت کانگره and the author سيد جلالا طباطبائي.

Mirzâ Jalâlâ Ṭabâṭabâ'î, who in his following prose-piece gives his name as Muḥammad, entitled Jalâl ud-Dîn Ṭabâṭabâ'î معبد ملقب بجلال الدين طباطبائي, originally belonged to Işfahân. He came to India in A.H. 1044=A.D. 1634, and was appointed a court chronicler by Shâh Jahân. He wrote a history of five years of that emperor's reign, but could not carry on the work on account of the enmity of his rivals. See 'Amal-i Şâlih, fol. 746^a, where it is said:—

در نگارش صور آثار بدیعہ پنج سالہ احوال آن حضرت آن کار نامہ
بر روی کار آورده بود کہ اگر از ناتوان بینی اعزہ برہم تظورہ صورت
تمامیت می یافت و اثری از باقی می ماند

Extracts of the present work are given in Elliot, History of India, vol. vi, pp. 517-531. Two other works are ascribed to the author, viz., the above-mentioned history of Shâh Jahân, entitled Pâdishâh Nâmah (see Rieu iii, p. 933), and the institutes of KISRÂ, translated from the Arabic under the title of توقيعات or دستور نامہ کسری, and printed in Calcutta, 1824 (see Ousely's MSS., No. 467, and Bibliothéque de Sacy, vol. iii, p. 290).

The author describes the same events in six separate pieces, written in different styles of composition. They are as follows:—

1. foll. 94^a-112^a; beginning:—

حضرت حکیم علی اطلاق جل جلالہ در ازل ازال پیش از آنکہ کارکنان
دیوان جلال و جمال آئیم *

2. foll. 113^b-125^a; beginning:—

چون کاردانی حکمت حضرت پروردگار جل برسانہ الہ *

Dated (fol. 125^a) A.H. 1105

3. foll. 126^b-136^b; beginning:—

چون حضرت جنت مکانی براہمنونی سابق لطف جلی الہ *

Dated (fol. 136^b) Thursday, Jumâdâ II, A.H. 1105.

4. foll. 137^b-143^b; beginning:—

چون بفرخندگی اقبال در آمد سیزدہم سال ہمہ یون فال الہ *

5. foll. 144^b-150^b; beginning:—

چون آفتاب رایت فتح آیہ و ماہچہ نوالی نصرت الہ *

6. foll. 151^b-156^a; beginning:—

چون حضرت جنت مگانی از منظر همایون حضرت خلافت
مرتبت الهم *

Dated (fol. 156^a) A.H. 1195.

VI.

foll. 157^b-162^a.

No. 2199.

(نثر جلال طباطبائی)

(NAṢR-I JALĀL ṬABĀṬABĀ'Ī.)

A prose-piece by the same Mirzâ Jalâlâ Ṭabâṭabâ'î, which he wrote on the occasion when he was entrusted by Shâh Jahân with the composition of the Pâdishâh Nâmah. For particulars of the Pâdishâh Nâmah by Jalâl see Rieu iii, p. 933.

Beginning:—

چون حضرت بیچون بساطه لطف جلی و بارقه عنایت اربی نیک
اختوی الهم *

VII.

foll. 163^b-167^b.

No. 2200.

خطبه ساقی نامه

KHUTBAH-I SÂQÎ NĀMAH.

The Khutbah or introduction by Jalâl Ṭabâṭabâ'î to the well-known Sâqî Nâmah of Zuhûrî (see No. 184 VII).

Beginning:—

پیمانه کسان مضطبه عدنان از سر جوش خمکده الهم *

VIII.

foll. 168^b-178^a.

No. 2201.

رقعات حزین

RUQA'ÂT-I ḤAZÎN.

Some letters by Ḥazîn.

Beginning:—

یا اسفا علی مفارقه حبیب الهم *

IX.

foll. 179^b-181^b.

No. 2202.

خاتمه دیوان حزین

KHÂTIMAH-I DÎWÂN-I ḤAZÎN.

The epilogue to Ḥazîn's Diwân. See No. 407, fol. 114^a.

Beginning:—

هان ای دانش شگوفان دیده در الخ *

The copy, a correct one, is written in beautiful Nasta'liq with occasional marginal notes towards the beginning.

Dated, in several places, A.H. 1195.

(9)

(Nos. 2203-2210.)

foll. 60; lines 12-15; size 9½ × 6¼; 6½ × 3¾.

A collection of eight treatises.

I.

foll. 1^b-8^b.

No. 2203.

سفیر سیمورغ

ŞAFÎR-I SÎMURG.

A mystico-philosophical tract.

Beginning:—

سیاس و اہب حیات را و مبدع موجودات را و درود بر خواجگان

رسالت و ائمه نبوت الخ *

The author's name is not given in the text, but in the introductory heading the work is ascribed to Shaykh Shihâb ud-Dîn Maqtûl, of whose work the present seems to be an adaptation.

Shihâb ud-Dîn Abul Futûḥ Yahyâ bin Ḥabash Suhrawardî, better known as Shaykh-i Maqtûl and Shihâb ud-Dîn Maqtûl شهاب الدین ابو القنوج یعقوب بن حبش سہروردی المعروف بہ شیخ مقتول و شهاب الدین مقتول, was a philosopher and a scholar of great reputation. According to Mir'ât ul-Asrâr, fol. 311^b, he was the sister's son of the celebrated Shihâb ud-Dîn 'Umar Suhrawardî (d. A.H. 632=A.D. 1234), the

author of the well-known Arabic work 'Awârif ul-Ma'ârif (see No. 1358). He studied philosophy and the principles of jurisprudence under Shaykh Majd ud-Dîn ul-Jîlî, the teacher of the well-known philosopher Fakhr ud-Dîn Râzî (d. A.H. 606=A.D. 1209). It is said that he was the first man of his time in the philosophical sciences. He was suspected of disbelieving in God, and was charged with heresy by the jurors of Aleppo, who issued a *Fatwâ* for his execution. He was accordingly put to death by Malik uz-Zâhir, by order of his father Şalâh ud-Dîn. This took place in the castle of Aleppo on the 5th of Rajab, A.H. 587=A.D. 1191. See Ibn-i Khallikân, IV, pp. 153-158. See also Mir'ât ul-Janân, foll. 354^b-355^b; Brock., i, p. 437, Hâj. Khal., vol. ii, p. 419; Nafahât, p. 683; etc. etc. Other dates of his death, given by some biographers, are A.H. 586=A.D. 1190 (this is accepted by Mujmal-i Faṣihî, fol. 172^b), and A.H. 588=A.D. 1192, but see Ibn-i Khallikân, *loc. cit.*, who authoritatively rejects both those dates. The statement found in the Bûhâr Lib. Cat., vol. ii, p. 137, that Yahyâ bin Ḥabash flourished between A.H. 548-561=A.D. 1153-1165 (for which no authority is given), is misleading.

He is the author of several works, such as نفحات في اصول الفقه - تلويحات - حكمة الاشراف - رسالة غربة الغريب - كتاب البياكل - etc.

The tract is divided into two *Qism*, each consisting of three *Faṣl*.

In the colophon (fol. 8^b), dated Tuesday, 11 Duḥijjah, A.H. 1238, the scribe امداد علي says that he transcribed the copy by the order of Nawwâb Nûr ul-Hasan Khân Bahâdur.

II

foll. 9^a-16^b.

No. 2204.

(رسالة تصوف)

(RISÂLAH-I TAŞAWWUF).

Another mystical tract, containing a Persian interpretation of the sayings and actions of the celebrated mystic Ḥallâj (d. A.H. 309=A.D. 921).

Beginning:—

مدد نايد الهی از کار و اندیشه منعم و مخدوم امير اسفهمالا: عالم

النم *

The translator does not reveal his name, but says that he was asked by his patron Bahâ ud-Dîn to render into Persian the sayings of Ḥallâj.

Foll. 12^b-15^a (margin) contain a short dissertation written in refutation of the above-mentioned tract.

Dated, fol. 16^b, Saturday, 5 Šafar, A.H. 1239.

III.

fol. 17^a-25^a.

No. 2205.

عنون العشاق

MÛNIS UL-'USHSHÂQ.

Another mystical tract, ascribed in the heading to the same Shihâb ud-Dîn Maqtûl.

Beginning:—

نحن نقص عليك احسن القصص بما اوحينا اليك *

IV.

fol. 25^b-31^a.

No. 2206.

بیان آواز پر جبرئیل

BAYÂN-I ÂWÂZ-I PAR-I JABRA'ÎL.

Another mystical tract, said to be the composition of the same Shihâb ud-Dîn Maqtûl.

Beginning:—

تقدیس بی نہایت حضرت قیومیت را سزاوار است الخ *

Dated, fol. 31^a, Dulhijjah, A.H. 1238.

V.

fol. 32^a-45^a.

No. 2207.

قصیدہ ابو ہاشم

QAŞÎDAH-I ABUL HASHÎM.

A Persian Qasidah, ending in the letter *ر*, with comments and explanation.

Beginning:—

یکیست صورت هر نوع را و نیست دگر
چرا که هیئات هر صورتی بود بسیار

There is no preface to the work, and neither author's name, nor title of the work, is given in the text. In a heading, written in red, it is designated thus:—

قصیده ابوالمشیم مع شرح در بعضی سوالات حکمی و اجوبه آن *

The arrangement is that one or two, and sometimes three verses of the Qasidah are taken in the form of a question, introduced by the word سوال. This is followed by جواب, or the answer, containing an explanation of the same. The discourse relates to logical, psychological, and metaphysical questions.

Dated, fol. 45^b, Monday, 23 Muḥarram, A.H. 1239.

VI.

fol. 45^b–52^b.

No. 2208.

منطق الطیور

MANTIQ UT-TUYŪR.

A mystical tract, without the author's name; beginning:—

حمد مالک ملکی را که ملک هر دو جهان در تصرف اوست الخ *

In the heading it is designated thus: رسالة في منطق الطيور اختصرها: الشيخ الروماني قدس سره.

VII.

fol. 53^a–57^a.

No. 2209.

(رسالة تصوف)

(RISĀLAH-I TAŞAWWUF.)

Another mystical tract, designated in the heading.

الرسالة الشريفة اللطيفة المرموزة التي ايدعها و اختصرها الشيخ

العزف سره *

Beginning :—

روزی با جماعتی از صوفیان در خانقاهی نشستہ بودم النہ *

Dated, fol. 57^a, 8 Muḥarram, A.H. 1238.

VIII.

fol. 58^a–60^b.

No. 2210.

(رسالہ تصوف)

(RISÂLAH-I TAŞAWWUF.)

A treatise showing the superiority of Auliâ (saints) over prophets, without title or author's name.

Beginning :—

الحمد لله و سلامه على عباده الذين و صلوا الى مقام المحمود
و المفضل الا اعلى النج *

The author bases his arguments on the hypothesis that the concerns of a *Wali* is with God and those of a prophet with men.

This tract, the last in the volume, is written by ابو القاسم ساماني in ordinary Ta'liq, and is dated A.H. 1242. The other treatises, written in fair Nim-Shikastah, are by اصداد علي.

(10)

(Nos. 2211–2215.)

fol. 71: lines 18–21: size $9\frac{1}{4} \times 6\frac{1}{4}$; $7 \times 4\frac{1}{4}$.

A collection of eight treatises.

I.

fol. 1^a–9^a.

No. 2211.

منتخب شرح زنجانی

MUNTAKHAB-I SHARH-I ZANJÂNÎ.

An abridgement of a commentary on 'Izz ud-Dîn 'Abd ul-Wahhâb bin Ibrâhîm uz-Zanjânî's (d. after A.H. 655=A.D. 1257) treatise on inflexion known as المرئی.

The name of the commentator is not given and the treatise begins at once with the commentary, thus :—

بدانکه مصنف حمد نگفت با وجودیکه بایراد تسمیه و حمد در
هر کار دیشان خبر وارد است الن *

For the Arabic original and its various commentaries see Hâj. Khal., vol. iv, pp. 208-210. See also Loth, Arab. Cat., No. 955; Brit. Mus. Sup. No. 957; etc. It was published by Raymundus, Rome, 1610; and printed at Constantinople. A.H. 1236.

II.

foll. 9^a-22^b.

No. 2212.

دستور المبتدی

DASTÛR UL-MUBTADÎ.

Şafi bin Naşir's well-known treatise on the laws of the permutation of Arabic irregular verbs. See Nos. 787, 1471, etc.

Beginning:—

الحمد لله الذى يصرف الاحوال الن *

III.

foll. 23^a-29^b.

No. 2213.

(رسالة صرف)

RISÂLAH-I ŞARF.

An anonymous treatise, similar to the زبدة الصرف (see No. 1468), dealing with the inflexion of Arabic irregular verbs and the laws of permutation applying thereto.

Beginning:—

الحمد لله رب العالمين بدان که جمله اسماء و افعال
بر چهار گونه است صحیح و مہمز و معطل و مضارع الن *

foll. 30^a-31^b, a fragment of a commentary on some grammatical treatise.

IV.

foll. 33^b-37^b.

No. 2214.

رسالة تجويد

RISÂLAH-I TAJWÎD.

A tract on the correct pronunciation of words.

Author: Hâfiẓ Gulâm Mustafâ مصطفیٰ حافظ غلام مصطفیٰ.

Beginning:—

الحمد لله العلى العظيم الذى نزل الكتاب على رسوله الكريم الخ *

In the preface the author says that without having a knowledge of orthoepy, it is a sin to read the Qurân, as well as to say the daily prayers.

V.

foll. 38^a-43^b.

No. 2215.

رسالة تجويد

RISÂLAH-I TAJWÎD.

A versified tract on the same subject.

Author: 'Abd Ullah B. Ahmad Bâyezîd ul-Kultânî عبد الله ابن احمد بايزيد الكنتاني.

Beginning:—

الحمد لله الذى فضل العلم فى الاعصار و اطلع امور الخ *

The tract begins with a short prose preface in Arabic in which the author, who says that he was blind (فريبر), gives us to understand that some of his pupils, who were engaged in learning the Qurân by heart, and were interested in orthoepy, requested him to compose a versified tract in Persian on that subject. Hence the composition.

VI.

foll. 44^a-47^b.

No. 2216.

تعليقات زبدة الصرف

TA'LÎQÂT-I ZUBDAT UŞ-ŞARF.

Explanatory notes on the well-known grammatical tract Zubdat uş-Şarf (see No. 1468). The author of these notes is not mentioned, and the tract begins at once without any preface, thus:—

قوله غير معتدل غير چیز دیگر و مغایر معتدل الن *

VII.

foll. 48^a-49^b.

No. 2217.

سیغهای جوان مؤنثی

ŞİGAHÂ-I JAWÂN MÛ'Î.

Explanatory notes on the grammatical tract Jawân Mû'î (see No. 1494).

Beginning without any preface:—

قوین جمع مؤنث غائب از باب مفاعلة الن *

VIII.

foll. 49^b-71^b.

Arabic.

No. 2218.

شرح عوامل

SHARḤ-I 'AWÂMIL.

An Arabic commentary on 'Abd ul-Qāhir Jurjānī's well-known treatise Mi'at 'Âmil or عوامل (see No. 1490).

Neither the name of the commentator nor the title of the commentary is given in the work. It begins at once with the commentary, thus:—

اعلم ان المصنف لم يفتح رسالة الن *

All the treatises are written in ordinary Ta'liq by one scribe.
Occasional marginal notes.

Not dated; 19th century.

(11) (Nos. 2219-2225.)

fol. 251; lines 12-14; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

A collection of seven treatises.

I.

fol. 1-52^a.

No. 2219.

وقائع

WAQĀ'Ī'.

The popular satirical account of the siege of Haydarābād, by Nī'mat Khān 'Āli. See Nos. 370-iv; 371-(fol. 272^a); 878-vi; 1098-xviii(c); 2194; etc.

Beginning:—

دسی کہ مدرس کشاف الن *

The dates marked here are Rajab 14-15, 17; Sha'bān 14, 17, 18, 21; Ramadān 8.

Dated (fol. 52^a) Šafar, A.H. 1273.

Scribe: عبد العليم .

II.

foli. 54^a-64^b.

No. 2220.

هجويات

HĀJWIYĀT.

Satirical writings of Nī'mat Khān.

Satires on physicians, beginning as in Nos. 378-iii-iv: 2196.

A satirical Qiy'ah on the marriage of Kāmgar Khān which, according to a chronogram, took place in A.H. 1099=A.D. 1687; beginning on fol. 59^b:—

کد خدا شد بار دیگر خلی والا منزلت الن *

A commentary on this Qit'ah, by Sayyid Muḥammad Wālih Mūsawī, is noticed in Āṣaf. Lib. Cat., vol. ii, p. 1722.

The above is followed by a prose-piece relating to the same event; some Ruqa'ât, and a few select verses from Ni'mat Khân's Diwân.

III.

foll. 65^a-89^a.

No. 2221.

مضحكات

MUDHIKÂT.

Humorous sayings of Ni'mat Khân, mostly in the forms of stories and tales.

Beginning:—

مردی با دوکانه زن خود که میان هر دو چون در رکعت نماز اله *

IV.

foll. 93^a-154^b.

No. 2222.

دستور شگرف

DASTÛR-I SHIGARF.

A treatise on the art of prose and poetical compositions, dealing with rhetoric, figurative speeches, poetical figures, etc. etc., illustrated by copious examples in prose and verse.

Author: Bhûpat Râi بهویت رای.

Beginning:—

ای از تو بر اهل صنعت آمد تحقیق *

For other copies see Rieu iii, p. 1043; Ethé, Ind. Office Lib. Cat., Nos. 2138-2139; As. Soc. Bengal, Nos. 406-407. See also Āṣaf. Lib. Cat., vol. i, p. 164.

The latest authority quoted by the author is Zuhûri (d. ا.ه. 1025 = A.D. 1616), see fol. 154^a.

V.

foll. 156^b–212^a.

No. 2223.

جواهر العلوم

JAWÂHIR UL-'ULÛM.

A tract on Persian prosody and poetical figures.

Author: Sayyid Khwâjah Qâsim 'Alî Khân سید خواجه قاسم علی خان.

Beginning:—

الحمد لله الذى علم بالقلم و علم الانسان ما لم يعلم الخ *

The work consists of a *Muqaddimah* and two *Jauhar*, as follows:—*Muqaddimah*, fol. 156^b: مقدمه در بیان علم ادب و صاعیت و موضوع علم.*Jauhar* I, fol. 158^a, in nine 'Arḍ: جوهر اول در معارف ضروریہ سخن: 'Arḍ.*Jauhar* II, fol. 193^a, in nine (in the beginning eight) 'Arḍ: جوهر دوم در معارف خجسته (۹) سخن.The latest authority quoted by the author is Ni'mat Khân 'Alî (d. A.H. 1121 = A.D. 1709), see fol. 209^a.

VI.

foll. 213^a–221^a.

No. 2224.

مفتاح الفوائد

MIFTÂḤ UL-FAWÂ'ID.

A grammatical tract treating of اسم - فعل - حرف.

Author: Khwâjah Ma'rûf bin Khwâjah Mûsâ خواجه معروف بن خواجه موسی.

Beginning:—

الحمد لله رب العالمين اما بعد میگوید خواجه معروف

بن خواجه موسی که چون مبتدیانرا الخ *

The tract is divided into three *Maqâlah*, as follows:—*Maqâlah* I, fol. 213^a:

مقاله اول در بیان اسم

Maqâlah II, fol. 219^b:

مقاله دوم در بیان فعل

Maqâlah III, fol. 220^a:

مقاله سوم در بیان حرف

Dated (fol. 221^a) 8 Rabî' II, A.H. 1272.

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K

VII.

foll. 222^a-251^b.

No. 2225.

رسالة عبد الواسع

RISÂLAH-I 'ABD UL-WÂSÎ'.

A treatise on the art of prose and poetical compositions.

Author: 'Abd ul-Wâsi' Hânsawî هانسوی .

Beginning:—

رب اغفر وارحم و انت خير الراحمين النعم *

The author has been mentioned in connection with his Hindî-Persian dictionary (see No. 837).

In the preface 'Abd ul-Wâsi' says that he wrote this tract at the request of his friends, dividing it into a *Muqaddimah* (fol. 222^a), three *Bâb* (foll. 223^b, 233^a, 239^b, respectively), and a *Khâtimah* (fol. 250^a).

See Âsaf. Lib. Cat., vol. i, p. 164.

Lithographod, Kânpûr, A.H. 1280.

Dated 28 Jumâdâ I, A.H. 1271.

All the treatises are written in ordinary Ta'liq, by one and the same scribe.

(12)

(Nos. 2226-2232.)

foll. 337; lines 19; size 11 × 6 $\frac{3}{4}$; 9 × 4 $\frac{1}{2}$.

A collection of six controversial works and a treatise on Sûfism.

I.

foll. 1^b-20^b.

No. 2226.

حق المبين

HAQQ UL-MUBÎN.

A copy of Rashîd ud-Dîn's Haqq ul-Mubîn. See No. 1625.

Beginning:—

الحمد لله الذي جعل النعم *

II.

foll. 21^b-31^a.

No. 2227.

رد عقیدۂ حسام

RADD-I 'AQÎDAH-I HUSÂM.

Rashîd ud-Dîn's refutation of Dildâr 'Alî's Husâm. See No. 1626.

Beginning:—

قوله هذا مما يكذب الله *

III.

foll. 31^a-36^a.

No. 2228.

رد صوام

RADD-I ŞAWÂRIM.

A copy of Radd-i Şawârim. See No. 1627.

Beginning without any mark of separation from the preceding tract:—

بہ حیاتی و خیرگی ناصب عداوت اہلبیت اللہ *

IV.

foll. 36^a-60^a.

No. 2229.

(مکتوبات)

(MAKTÛBÂT.)

Letters written to Sayyid Dildâr 'Ah in refutation of his Şawârim, Husâm and Dulfâqâr, and his reply to them. See No. 1628.

Beginning:—

برزای بیضا فیہ مخفی نمائد اللہ *

V.

foll. 60^a-155^b.

No. 2230.

جواب نزعة

JAWÂB-I NUZHAT.

Rashîd ud-Dîn's refutation of Mirzâ Muḥammad's Nuzhat. See No. 1629.

Beginning :—

الحمد لله العلى الاعلى النعم *

VI.

foll. 156^a-158^b.

No. 2231.

(رسالة تصوف)

(RISÂLAH-I TAŞAWWUF.)

An anonymous Sûfic tract, agreeing with No. 1630.

Beginning .—

الحمد لله العلى هداانا بوسيلة النبي المختار النعم *

VII.

foll. 159^a-337^a.

No. 2232.

صولت غضنفریه

ŞAULAT-I ĠADANFARÎYAH.

Rashîd ud-Dîn's denunciation of the Shî'ite custom of 'temporary marriage'. See Nos. 1335-1336 and 1631.

Beginning :—

الحمد لله الذي انزل الكتاب النعم *

Written in fair Ta'liq.

Not dated ; 19th century.

(13)

(Nos. 2233-2238.)

fol. 155; lines 15; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

An exceedingly valuable and interesting volume containing a collection of six treatises all due to the authorship of the great Indian prolific writer Shaykh 'Abd ul-Haq Dihlawî (*d.* A.H. 1052=A.D. 1642). All these treatises were revised and corrected by the author, whose autograph note appears on the title-page.

The author has been repeatedly mentioned in this Catalogue.

I.

fol. 1^b-49^b.

No. 2233.

مرج البحرين

MARAJ UL-BAHRAIN.

The work has been noticed under No. 1618.

Beginning:—

الحمد لله رب العالمين * النعم

II.

fol. 50^b-59^a.

No. 2234.

تحصيل الكمال الابدي

TAHŞÎL UL-KAMÂL UL-ABADÎ.

A mystical tract on the 'Life of resignation and content', as observed by the Prophet, the Ṣaḥâbîs and others.

Beginning:—

اللهم وفقنا لسلوك طريق الاتباع و جنبنا من الزيغ و الزلل و الابتداع

النعم *

It would appear from the preface that 'Abd ul-Haq translated this treatise from the Arabic original of Aḥmad bin Ibrâhîm ul-Wâsiṭî ul-Hizâmî, who, with his full name Aḥmad bin Ibrâhîm bin 'Abd ur-Raḥmân ul-Wâsiṭî ul-Hanbalî 'Imâd ud-Dîn Abul 'Abbâs bin ul-'Ârif ul-Hizâmî, was born in A.H. 640=A.D. 1242 and died A.H. 711=A.D. 1311 (see Brock., ii, p. 162, where some of his works are noticed. See also Berlin, Nos. 9566 and 9567).

The full title of the work is تحصيل الكمال الابدي باختيار الفقير المحمدي

III.

foll. 60^b-75^a.

No. 2235.

قرع الاسماع

QAR' UL-ASMĀ'.

A legal discussion on the difference of opinion in respect of song and music generally prevalent among some classes of Šūfis and Darwīshes.

Beginning:—

اللهم باسمك ابتدئ و بك اعتصم مسئلة سماع نرد مشايخ طريقت
قدس الله اسرارهم * ^{الحال}

The full title of the work is ^{قرع الاسماع باختلاف اقوال المشايخ و احوالهم} من السماع.

The author mentions legal opinions in respect of song and music, and points out the difference of opinion among the Šūfis on this question.

IV.

foll. 77^b-109^b.

No. 2236.

تسليّة المصاب

TASALLIYAT UL-MAŞĀB.

A treatise on the fruits of patience and endurance under adverse circumstances.

Beginning:—

منت مر خداي را عز و علا بر نعمتهاي وي دروني و بروني و شكر
بدرگاه رحمت وي * ^{الحال}

The full title of the work is تسليّة المصاب لنيل الاجر و الثواب.

V.

foll. 110^b-117^a.

No. 2237.

إبراد العبارات الفصيحة

IRÂD UL-'IBÂRÂT UL-FAṢĪḤAH.

An explanation of the popular Ḥadīṣ الدين النصيحة .

Beginning:—

قال رسول الله صلى الله عليه وسلم الدين النصيحة الغ *

إبراد العبارات الفصيحة في شرح قول عليه
السلام الدين النصيحة .

VI.

foll. 118^b-155^a.

No. 2238.

إيصال المريد الى المراد

IṢÂL UL-MURÎD IL-AL-MURÂD.

A treatise on the rules and regulations of prayers and invocations
(اوراد و اذكار) .

Beginning:—

الحمد لله الذي جعل الاوراد وسيلة الى انزال الواردات وسببا لرفع
الدرجات الغ *

In the preface the author says that the tract deals especially with those rules and regulations that were personally observed by him, and that they were taken from the practice of the Qâdiri order of the Ṣūfis, to which he himself belonged, as well as from other sources.

The work, with its full title إيصال المرید الى المراد في بيان قواعد (اوراد و الاحزاب), consists of thirty Faṣl.

The following autograph note of the author appears on the title-page:—

هذه سبع مسائل تأليف الفقير الحقير اضعف عباد الله القوي
عبد الحق ابن سيف الدين الدهلوي عفي عنهما *

After the above note the author, in his own handwriting, gives a list of seven treatises, as included in the volume. One of

these, entitled *تكميل الایمان و تقوية الايقان*, is, however, wanting, and in respect of this the author notes thus: 'At present it is not extant in this volume': این نسخه درین مجموعه بالفعل داخل نیست.

The assertion that the above notes and the list of the treatises are in the handwriting of the author, is supported by a contemporary note of one Mu'in ud-Din Ahmad, an Amir of Shâh Jahân's time. In this note, dated A.H. 1050=A.D. 1640, Mu'in says that, when he was appointed the Bakhshî and chronicler of Ajmîr by Shâh Jahân, he happened to visit Dihli, where he purchased these treatises from a book-seller. As he had an earnest longing for studying the compositions of Shaykh 'Abd ul-Haq, he was highly pleased with 'this unexpected wealth', and that very day he went to the Shaykh and showed him the treatises. It then became clear to him that all the treatises were corrected by the Shaykh himself, and that the account of the treatises given on the title-page was also in his handwriting. Mu'in then adds: 'The possession of these filled me with joy and ecstasy'.

The note runs thus:—

کمترین بندگان معین الدین احمد را هنگامیکه بندگان حضرت صاحبقرانی بخدمت بخشیکری و واقعه نویسی احدیر سرافراز فرموده بودند عبور بدارالملک دهلی واقع شد و از صحاف این رسائل ابتیاع نمود و چون شوق تمام بمطالعه مصنفات حقایق آگاه شیخ عبدالحق داشت و زود این نعمت غیر مترقب را مفتنم دانسته همانروز بخدمت شیخ مذکور سلمه الله تعالی رفته رسائل بایشان نمود - ظاهر شد که همگی این رسائل تصحیح بخط شریف ایشان یافته اند و آنچه بر پشت کتاب تفصیل رساله مرثوم گشته نیز خط ایشانست - فسرت و ابتیجت : تاملها سنه ۱۰۵۰ هجری قمری *

Corrections and marginal notes by the author are found in many places. There are also some other marginal notes due to a later hand.

All the treatises are written in fair Nasta'liq by one scribe, who gives his name as گدائی at the end of the last treatise.

Dated 9 Jumâdâ I, A.H. 1015.

(14)

(Nos. 2239-2244.)

foll. 147; lines 15-17; size $9\frac{1}{2} \times 6\frac{1}{2}$; 7×4 .

A collection of six treatises as follows:

I.

foll. 1^a-27^b.

No. 2239.

(رسالة نجوم)

(RISĀLAH-I NUJŪM.)

A fragment of an astrological work, treating of the positions and motions of the planets, and their influence on human and terrestrial affairs.

The planets are represented by diagrams.

It is impossible to say how many folios are missing from the beginning and end, as well as from other places of the treatise.

It opens abruptly thus:—

ایما السید المبارکت الرّطبة المعتدلت اللطيفة الفطرة العسمة النجم *

II.

foll. 28^b-33^b.

No. 2240.

نسخة تواریک

NUSKHAH-I TAWĀRIKH.

A short account of the Persian invasions of India from the earliest times to Timūr, without title or author's name.

Beginning:—

موافق سیر معتدلة دفعاتى که لشکر ایران بسند و هفت در آمده در
این مقام به ایجاز و اختصار انجم *

1. Invasion by Gurshâsp in the time of Mahārāj bin Kishan bin Yūrab

2. By Sām bin Narimān in the time of Kesū Rāj, son of Mahārāj.

3. By Rustam in the time of Firūz Rāj, son of Kesū.

4. By Alexander in the time of Fūr نور.

5. By Ārdashīr in the time of Jūnab, sister of Fūr.

6. By Bahrām Gūr in the time of Bāsdeo.

7. By order of Nûshîrwân in the time of Partâb Chând.
8. By Alaptigin who led several invasions against the Râjâs of that time.
9. By Subuktigin and Maḥmûd against Jaipâl and others.
10. By Bahrâm bin Mas'ûd bin Ibrâhîm Ġaznawî.
11. By Shihâb ud-Dîn Muḥammad Ġûrî in the time of Pithaurâ and others.
12. By Timûr.

The treatise suddenly breaks off in the beginning of the account of Timûr's invasion with the following words:—

سلطان محمود بن محمود فیروز شاه که در دهلی والی بود عزم رزم

او کرده *

The author does not quote any authority for his narrative, and the authenticity of his statements is doubtful.

The first treatise is written in fair and the second in good Nasta'liq.

Not dated; 18th century.

III.

fol. 35^b–39^a.

No. 2241.

(رساله موسیقی)

(RISÂLAH-I MÛSÎQÎ.)

A short tract on music.

Author: Muḥammad 'Alî محمد علی.

Beginning:—

حمد و سپاس و ستایش مر خدا را ست که لازم بر هر شی انعم *

The author, who gives out his name as محمد علی in a verse on fol. 36^a, says that he wrote this tract at the request of a nobleman named Maḥdî. Later on he says that the present tract is a selection from the treatise of 'Abd ul-Qâdir.

The tract consists of the following six *Bâb*:—

باب اول در آوازه *

باب دوم در مقامات *

باب سوم در شعبه *

باب چهارم در گوشه *

باب پنجم در ترانه *

باب ششم در اصول ضرب *

Written in ordinary Ta'liq.

Not dated ; 19th century.

IV.

fol. 40^b-50^b.

Arabic.

No. 2242.

(رساله رمل)

(RISÂLAH-I RAML.)

An Arabic treatise on geomancy, with an interlinear paraphrase in Persian, without the author's name.

Beginning:—

باب اجتماع القبض الداخل اذا اجتمع القبض الداخل

مع القبض يدلان الخ *

The treatise seems to be a portion of a larger work.

V.

fol. 52^b-127^b.

No. 2243.

تبيان المرام

TIBYÂN UL-MARÂM.

A treatise upholding the opinion that the recitation of the first Sûrah of the Qurân (الفاتحة) behind the Imâm at the time of the daily congregational prayers is unlawful, written in refutation of the belief that the recitation is lawful.

Author: Muḥammad Mu'in Lakhnawî معتمد معين لكهنوي .

Beginning:—

الحمد لله كما هو اهله و الصلوة و السلام كما *

The latest authority quoted by the author is *Shāh 'Abd ul 'Aziz Dihlawī*, who died in A.H. 1239=A.D. 1823 (see fol. 120^a).

In a note on fol. 128^a the author says that he sent this treatise to the great scholar *Muḥammad Ḥaydar* for opinion, and that he, after highly praising it, assigned two titles to it, viz. (1) *براهين قاطعه في* *عدم قراءة الفاتحة* and (2) *فصل الخطاب في عدم قراءة الكتاب*.

There are several notes by others in praise of the work.

The full title of the work, given at the beginning, is *تبيان المرام من عدم القراءة خلف الامام*.

Written in ordinary Ta'liq.

Not dated; 19th century.

VI.

fol. 130^a-147^b.

No. 2244.

(رسالة سيديہ)

(RISĀLAH-I ṢAYDIYAH.)

A treatise on legal precepts relating to animals as to their being lawful or unlawful to be eaten.

Beginning:—

الحمد لله الذي احل الطيبات و حرم الغثيات و الصلوة و التحية
على رسوله النجم *

According to a note on fol. 51^b the treatise is a commentary on the *Risālah-i Ṣaydiyāh* of *Nawawī*: شرح رسالة سيديہ امام نووي. The name of the commentator is not given.

Nawawī with his full name *Muḥyi ud-Dīn Abū Zakariyā Yaḥyā bin Sharaf ul-Ḥizāmī un-Nawawī*, better known as *Imānū Nawawī* معي الدين ابو زكريا يحيى بن شرف الحزامي النوي المعروف بامام نووي, was born in *Muḥarram*, A.H. 631=A.D. 1233, at *Nawā* in *Damascus*, and died, 24 *Rajab*, A.H. 676=A.D. 1278. See *Brock.*, i, p. 394, where the works of this great author are enumerated.

The arrangement is that the name of an animal is given first in Arabic, and then its Persian and Hindi equivalents, followed by a short description of the animal and its qualities and characteristics, after which the legal opinion of the four *Imāms* in respect of its being lawful or unlawful to eat it is given under the word *الحكم*; then follows the medicinal properties and use of the animal.

The tract is incomplete and breaks off with the words :

* همه مرغان الى وقتیکه سفید نباشد

Written in a careless and hasty Ta'liq with numerous corrections, additions and notes, all of which suggest that the tract is a rough draft of the commentator.

Not dated ; 19th century.

The MS. is in a damaged condition.

(15)

(Nos. 2245-2250.)

fol. 324 ; lines 19 ; size $12\frac{1}{2} \times 9\frac{1}{4}$; $9\frac{1}{2} \times 6\frac{1}{4}$.

A collection of the prose and poetical works of Qâsim 'Alî Khân Āfiridî قاسم علی خان آفریدی.

The earlier portion of the volume contains a useful and interesting history of the Āfiridî tribe of the Afgân clan, together with a detailed account of the author's ancestors and of himself.

From this account we learn that his grandfather Niknâm Khân died in A.H. 1145=A.D. 1732 (see fol. 7^b). His father Burhân Khân, a man of learning, died on Tuesday, 17 Jumâdâ I, A.H. 1194=A.D. 1780, at the age of sixty-five (see fol. 11^a, 102^b). While referring to an incident which took place in A.H. 1187=A.D. 1773, the author says that he was four years old at that time. Consequently he must have been born in A.H. 1183=A.D. 1769. This date is confirmed by a versified chronogram on fol. 102^b, in which the more precise date of his birth is given as Monday, 20 Rajab, A.H. 1183=A.D. 1769. Most of his ancestors, who emigrated to India and settled in different places, played important parts in the history of the reigns of Aurangzib and his successors, while the author himself took an active part in most of the events narrated by him. It would appear from his narrative that he led an unsettled life. He had from time to time some temporary employment until in Dhu'lqa'd, A.H. 1222 (December, 1807), he was appointed Superintendent of the prison-house, Criminal Court, Farrukhabâd, and later on in Rabî' II, A.H. 1223 (June, 1808), of that of the Civil Court of the same district (see fol. 51^b). On fol. 50^b, the author enumerates his six works (all of which are extant in the present volume), and says that, if time and health permit, he will compose some more.

According to a note on fol. 58^a Āfiridî died on Monday morning, 15 Jumâdâ I, A.H. 1241=A.D. 1825.

I.

fol. 1-58^b.

No. 2245.

رساله آفریدی

RISÂLAH-I ÂFIRÎDÎ.

A genealogical account of the Afgân clan particularly the pedigree of the Âfiridî tribe.

Beginning:—

حمد وافر مر صانع را سزااست که اشجار مکونات عالم و مصنوعات

الجم *

The author says in the preface that, his ancestors having settled in different parts of India, and having left here many descendants who were totally ignorant of their pedigree, and had to encounter great difficulties in ascertaining the family connections at the time of marriage and on other occasions, and as almost all of them had forgotten their mother-tongue Pushtû, he thought it desirable to write a detailed genealogical account of his ancestors in easy Persian for the guidance and information of his relatives and tribesmen.

It may be remarked that besides the genealogical account of the Âfiridîs the author narrates all the events connected with his life, and deals at sufficient length with the internal condition of the country in his time, and with all the other historical events, such as wars, treaties, etc. etc., which took place in his time.

He divided the work into twenty-one *Bâb*, which he completed in Jumâdâ I, A.H. 1222=A.D. 1807 (see fol. 51^a). Subsequently he added one more *Bâb* in A.H. 1225=A.D. 1810 (see fol. 57^b), and again, after fourteen years, added one more. This last one was completed in A.H. 1239=A.D. 1823, which is the last date found in that *Bâb* (see fol. 58^a).

Contents:—

Bâb I. Origin and history of the tribe called سلطان خیل, fol. 2^a.

Bâb II. History of Alif Khân, the great-grandfather of the author. His emigration to India, fol. 3^a.

Bâb III. Children of Fath Khân and Mîr Khân, brothers of the author's grandfather, fol. 5^a.

Bâb IV. Children of Jahân Khân, brother of the author's grandfather, fol. 5^b.

- Bâb V.* Children of Nikmâm Khân Afritî, the grandfather of the author, fol. 6^a.
- Bâb VI.* Death of the author's grandfather and father and other connected events; history of Nawwâb Ahmad Khân Bahâdur Gâlib Jang and Nawwâb Muzaffar Jang, fol. 7^a.
- Bâb VII.* Author's life immediately after the death of his father; his benefactors Muhammad Sa'id Khân and 'Abdur Rahmân Khân Qandahâri, fol. 11^a.
- Bâb VIII.* Dissension in the *risâlah* of Muhammad Sa'id Khân Qandahâri; the author joins the *risâlah* of Mirzâ 'Atâ Beg Khân but returns again to the *risâlah* of Muhammad Sa'id Khân; arrival of 'Abd ur-Rahmân Khân from the Deccan, fol. 12^a.
- Bâb IX.* The author and his family settle in Farrukhâbâd; history of Nawwâb Sa'âdat 'Alî Khân; terms of the agreement between the Nawwâb and the English, fol. 13^b.
- Bâb X.* History of Nawwâb Wazir 'Alî Khân Bahâdur who after killing Mr. Cherry seeks shelter from the Râjah of Jaipur (Partâb Singh), who arrests him and makes him over to the English; his trial at Calcutta, fol. 16^b.
- Bâb XI.* Nawwâb Sa'âdat 'Alî Khân raised to the *masnad*; terms of his treaty with the English; the author's resignation of the service and his journey to Sûrat, his visit to Âgrah, history of the Tâj, etc. etc., fol. 18^a.
- Bâb XII.* Account of Burhânpûr and the fort of Asir; continuation of the author's journey to Sûrat; account of the fort of Barbar, etc., fol. 26^a.
- Bâb XIII.* The author's arrival at the Court of Mahârâjah Jaswant Râo Holkar from whom he receives *Khil'at* and rewards; other connected events, fol. 29^b.
- Bâb XIV.* The author's resignation of the service of the Mahârâjah; release of Khândî Râo, the brother's son of the Mahârâjah; defeat of Daulat Râo Sindhiyah and Raghûjî Bhonslah by the English at Khandis, fol. 31^b.
- Bâb XV.* Account of Nawwâb Amîr Khân Bahâdur and his troops; his title, fol. 33^a.
- Bâb XVI.* The author's service under Amîr Khân: he meets Holkar's troops with Amânat Khân; account of the battle between Holkar and the English and the defeat of the latter; the author's return to his home at Farrukhâbâd, fol. 35^b.

Bâb XVII. The author's journey to Mâlwah where he joins Nawwâb Amîr Khân; the Nawwâb meets Holkar at Bharat-pûr, fol. 38^a.

Bâb XVIII. Defeat of Amîr Khân by the English at Afḍal Garh; the author's return to Farrukhâbâd, fol. 39^b.

Bâb XIX. Treaty between the English and the Mahârâjahs Jaswant Râo Holkar, Daulat Râo Sindhiyah and Raghûjî Bhonslah; terms of the treaty, fol. 41^a.

Bâb XX. The author's service under Mir Ja'far Masîḥ, fol. 46^b.

Bâb XXI. Account of the author's relatives who were alive at the time of writing this work, fol. 49^a.

Bâb XXII. Account of the death of the author's brother A'zam 'Ali Khân; comments on Sûfism, fol. 51^a.

Bâb XXIII. This *Bâb*, which the author added fourteen years after the completion of the twenty-second *Bâb*, contains an account of the author's relatives about whom he had meanwhile collected information, fol. 57^b.

II.

foll. 60^a–71^a.

No. 2246.

شفاغت آفریدی

SHIFĀ'AT-I ĀFIRĪDĪ.

Persian Qaṣīdahs and Ġazals, forty-one in all, in praise of the Prophet, the Imāms and eminent Shaykhs, without any order.

Beginning:—

نیست در هیچ جا مکن الله
همه جا اوست باز آن الله

III.

foll. 72^b–178^a.

No. 2247.

دیوان ہندی

DĪWĀN-I HINDĪ.

The Hindi Dīwān of Āfirīdī, consisting of Ġazals in alphabetical order, intermixed with some Persian Ġazals.

Beginning :—

کرتا ہوں سدا شکر ادا پاک خدا کا الٰہ *

According to the concluding verse the *Diwân* was completed in Rajab, A.H. 1216=A.D. 1801, for which year the word *غیر* forms a chronogram.

IV.

fol. 179^b-207^a.

No. 2248.

آفریدی نامہ

ĀFIRĪDĪ NĀMAH.

A vocabulary of Persian, Pushtû, Kashmîrî, English and Hindi words.

Beginning :—

آفریدی - پیدا کری - پیدا کرمتہ - کری ایند - پیدا کیا ہی *

V.

fol. 208^b-320^b.

No. 2249.

دیوان پشتو

DĪWĀN-I PUSHTŪ.

Āfiridî's Pushtû *Diwan*, arranged in alphabetical order.

Beginning :—

حق مالک دد و جهان دی رب شما الٰہ *

VI.

fol. 320^b-324^b.

No. 2250.

خواب نامہ

KHWĀB NĀMAH.

'The Book of Dreams,' in Pushtû, consisting of poems in the form of *Mustazâd*.

Beginning:—

تاسی آوری مومنان اهل دین النجم *

The author adopts the *takhalluṣ* both of Qâsim Ali and Âfridî also Afridî.

The MS., written in ordinary Ta'liq, contains numerous additions and marginal notes written in the same hand as the text. The seal of the author bearing the inscription قاسم علي خان افريدي, and dated A.H. 1191, is found in several places. Most probably the MS. is an autograph copy of the author.

(16)

(Nos. 2251-2256.)

fol. 63; lines 14; size $8\frac{1}{2} \times 5$; 6×3 .

A collection of six poetical tracts.

I.

fol. 1^b-2^a.

No. 2251.

(رسالة صلوة)

(RISÂLAH-I ŞALÂT.)

A versified legal tract dealing with the fundamentals and principles of faith, purification and prayer, denoted by abbreviations.

Neither the author's name, nor the title of the work, is given in the text.

Beginning:—

ز بنياد ايمان چو جوئی خبر
کنزج بدان تا شوی معتبر

There are thirteen verses in all, and the second part of each verse contains the abbreviation. These abbreviations, explained in the following treatise (No. 2252), relate mostly to the principles and observances connected with ablution and the daily prayer.

II.

foll. 2^b-7^b.

No. 2252.

(شرح رساله صلوة)

(SHARH-I RISĀLAH-I ṢALĀT.)

A versified commentary upon the preceding treatise.

Author: Muḥammad Amin Naqshbandī معبد امین نقشبندی.

The commentary is introduced by a short preface in prose.

Beginning:—

حمد مقیاس و سپاس بقیاس قدسی اساس نیاز درگاه صانعی
 اَللّٰهُمَّ *

In the preface the author, referring to the preceding treatise, says that prior to writing this commentary he happened to see the verses of the treatise consisting of mere abbreviations. As these abbreviations were too difficult to be understood, and as at the same time they related to the most important points of Muhammadan law, he thought it necessary to explain them by writing a commentary.

The first abbreviation کَنَزَج relating to the fundamental principles of faith is explained thus:—

کَانَ اَمَد کَفَايَتِ از کَلِمَه
 هَسْت اِيْمَانِ عِبَارَتِ از کَلِمَه
 فَوْنِ يَعْنِي نَمَازِ اَمَدِ فَرَضِ
 زَا زِ کَوْتِ سِتِ بَر تَو هَمچُونِ فَرَضِ
 رَا بُوَد رُوْزِ مَه رَمَضَانِ
 حَا زِ حِجِ اسْت خَوِيْشِ رَا بَرَسَانِ

• III.

foll. 8^b-17^b.

No. 2253.

(رساله کلام)

(RISĀLAH-I KALĀM.)

A theological tract treating of the existence, unity and attributes of God; the angels, the prophets, fate, destiny, death, the day of resurrection, etc. etc.

The name of the author is not given, but he is probably no other than Muḥammad Amīn, the author of the preceding tract.

Beginning:—

بعد حمد خدا و نعت رسول
بشنو این نکته را بسمع قبول

IV.

fol. 17^b–37^a.

No. 2254.

ضروری

DURŪRĪ.

A tract on purification, prayer and fasting, by the same Muḥammad Amīn Naqshbandī.

Beginning:—

حمد حق را که میتواند گفت
در وصفش که میتواند سفت

The author's name, امین, appears on fol. 18^a as well as in the concluding lines, fol. 37^a.

The work consists of three *Kitāb* and a *Khātimah*, as follows:—

1. کتاب طهور. The Book of Purification, in ten *Bāb*; fol. 19^a.
2. کتاب صلوة. The Book of Prayer, in eleven *Bāb*; fol. 23^a.
3. کتاب صوم. The Book of Fasting, in four *Bāb*; fol. 33^a.

Khātimah, on legal opinions relating to the new moon that becomes visible on the last day of the Ramadān; fol. 36^a.

The title of the work, ضروری, and the author's name, امین, appear thus in the concluding lines:—

شکر لله که شد کتاب تمام
چون ضروریست شد ضروری نام
از توای قلمی مسایل دین
التماس دعاست بهر امین

V.

fol. 37^b-52^a.

No. 2255.

نظم الآلى

NAẒM UL-LA'ĀLĪ.

A tract on theology treating of God; His attributes; the soul; the prophets; Muhammad, his miracles and his ascension to heaven; the Qurân; the early Caliphs and the Ahl-i Bayt; the angels, the *Jinn* and Satan; death; the day of resurrection, etc. etc.

Author: Afdal انفل.

Beginning:—

ابتدا کردم بنام پاک حق
کوست رحمن و رحیم و ما خلق

The name of the author appears thus in a verse at the beginning:—

از دعای خیر قاری یا مجیب
رحم کن برانصل مسکین غریب

The author seems to be a disciple of Muḥammad Amin, the author of the preceding treatises, who is introduced here thus:—

قطب عالم حضرت شیخ امین

The date of composition, A.H. 1092=A.D. 1681, is expressed by the title (see fol. 37^b):—

نام و تائیدش چو جستم گفت پیر
زود کونظم الآلى ای فقیر

VI.

fol. 52^a-62^a.

No. 2256.

اسماء الهی

ASMÂ-I ILÂHÎ.

The ninety names of God.

Beginning:—

ابتدا کردم باسماء خدا
کان نباشد عین ذات و بی خدا

The names, given in verses, are followed by a versified commentary dealing with their peculiarities and effects and with directions for their use.

All the treatises in the volume are written in fair Nasta'liq by one and the same scribe.

Not dated; 18th century.

(17)

(Nos. 2257-2262.)

fol. 106; lines (different); size $9 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

A collection of six treatises.

I.

fol. 1^a-19^b.

No. 2257.

دیباجہ دیوان علی

DIBĀCHAH-I DĪWĀN-I 'ĀLĪ.

Prose preface to his Diwān by Ni'mat Khān 'Āli. See Nos. 370-(I); 878-(II); 1098-(LXVIII); etc.

Beginning as usual:—

عیار نزلای نقد سخن النعم *

II.

fol. 19^b-72^b.

No. 2258.

وقایع حیدر آباد

WAQĀ'I-I HAYDARĀBĀD.

The popular satirical account of the siege of Haydarābād by the same Ni'mat Khān 'Āli, copies of which have been repeatedly mentioned in this catalogue. See Nos. 370-(IV); 371-(fol. 272^a); 878-(VI); 1098-(LXVIII); etc.

Beginning as usual:—

دمیکہ مدرس کشف صبح النعم *

The colophon, fol. 72^b, is dated Tuesday, 29 Shawwâl, A.H. 1222.

The Waqâ'i' is followed by a Qasidah of Hâfiz in praise of 'Ali, found also in MS. No. 157, fol. 7^a; beginning on fol. 73^a:—

آن گلبن باغ وفا آن سرور بستان صفا انج *

III.

fol. 74^b–78^b.

No. 2259.

مخمس طغرا

MUKHAMMAS-I TUĞRÂ.

A long *Mukhammas* of sixty-one *Band*, in praise of 'Ali, by Mullâ Tuğrâ of Mashhad (d.c. A.H. 1078=A.D. 1667), who has been mentioned in connection with his Kulliyât under No. 333, where the present *Mukhammas* is found on fol. 365^b (margin).

Beginning:—

حکم از زبان خالق اکبر کند علی منع ستیزه جوئی اختر کند علی
آفاق را بهر مسخر کند علی فرمان برجعت شه خاور کند علی
بی جبرئیل کار پیمبر کند علی

IV.

fol. 78^b.

No. 2260.

شمس المناقب

SHAMS UL-MANÂQIB.

A long *Qasidah* of one hundred and fifty-three verses by Mir Mu'izz ud-Dîn Fîtrat (d. A.H. 1196=A.D. 1694), who has been mentioned in connection with his Divân, No. 355, which begins with this very *Qasidah*.

Beginning:—

شبه ز سوز گریه زانم عجب مدار
در گوش پذیرد گر نهاد از صبح روزگار

The title شمس المناقب appears thus in the concluding verse:—

شمس المناقبش لقب آمد ز اهل طبع
چون یافت این قصیده در آفاق اشتہار

The colophon, fol. 84^a, is dated 5 Dulqa'd, A.H. 1222.

The above is followed by a *Qasidah* of 'Urfi, beginning thus:—

شادی عشاق چیست مجلس غم داشتنی الم *

V.

fol. 85^a-95^a.

No. 2261.

نان و حلوا

NÂN WA HALWÂ.

The well-known poem on the ascetic life by Bahâ ud-Dîn 'Âmulî (d. A.H. 1030=A.D. 1621). See No. 291.

Beginning with the Arabic preface:—

الحمد لله على افضاله و الصلوة و السلام على اشرف الخلائق الم *

The poem itself begins thus on fol. 85^b:—

ایها الالهی عن العبد القديم الم *

The colophon, fol. 95^a, is dated 14 *Dulqa'd*, A.H. 1222.

VI.

fol. 96^a-106^b.

No. 2262.

معراج الخیال

MI'RÂJ UL-KHAYÂL.

The well-known erotic poem by Mullâ 'Alî Ridâ, who adopted the *takhalluṣ* Tajallî, and who died in A.H. 1088=A.D. 1677. See Nos. 1094-(X); 1100-(XII); etc.

Beginning as usual:—

در سرم دیگر همای عشق یار *

The colophon, fol. 106^b, is dated 17 *Dulqa'd*, A.H. 1222.

All the treatises in the volume are written in Nasta'liq by one and the same scribe.

(18)

(Nos. 2263-2267.)

foll. 59; lines 23; size $9\frac{1}{2} \times 5$; $8 \times 3\frac{1}{2}$.

A collection of five treatises.

1.

foll. 1^b-30^b.

No. 2263.

اورنگ نامہ

AURANG NĀMAH.

A history of the first five years of the reign of Aurangzib, that is to say A.H. 1068-1073=A.D. 1657-1662.

Author: Mīr 'Askarī 'Āqil Khān Rāzī میر عسکری عاقل خان رازی.

Beginning:—

ابو المظفر محیی الدین محمد اورنگ زیب بہادر عالمگیر بادشاہ
غازی آن قطب فلک سلطنت و جہانداری مرکز دانرۂ عظمت و بختیاری
الہ *

The author has already been mentioned in connection with his mystical Maṣnawī, Muraqqa', under No. 361.

In the subscription the work is called اورنگ نامہ. It is variously known as حالات عالمگیری - وقایع عالمگیری - وافعات عالمگیری - ظفہ نامۂ عالمگیری etc. The work is described in *Rien* i, p. 265; comp. ii, p. 699, and iii, pp. 905 and 1083. See also *Ethé*, Ind. Office Lib. Cat., Nos. 345-346; A.S.B. Cat., No. 159; J. N. Sarkār, *Hist. of Aurangzib*, vol. ii, p. 302.

The history is brought down to the illness of Aurangzib and his recovery in Ṣafar, A.H. 1073=A.D. 1662.

It ends with a short notice of the death and burial of Shāh Jahān, A.H. 1076=A.D. 1665.

The colophon, dated 17 Sha'hān, the twenty ninth regnal year of Shāh 'Ālam (A.H. 1202=A.D. 1787), runs thus:—

تمام شد کتاب اورنگ نامہ بخط عاصی عقیدت سراوی منسکبہ دلی
بتاریخ ہفتادم شهر شعبان المعظم سنہ ۲۹ شہ عالم بادشاہ غازی بوقت
شام تحریر یافت *

II.

fol. 31^b-41^b.

No. 2264.

(پند نامه)

(PAND NĀMAH.)

A mystical tract on the spiritual life and other Sūfic matters.

Beginning:—

بدان ای عزیز که راه طالبان جناب احدیت بسه قسم است النعم *

Neither the author's name nor the title of the work is given in the text, but in the colophon the treatise is called پند نامه. The work is based, for the most part, on the sayings of eminent saints, such as, Shiblī, Abū Sa'īd Abul Khayr, Ibrāhīm Adham, 'Abd Ullah Anṣārī, Hasan Baṣrī, Nizām ud-Dīn Auliya, etc. The latest authority quoted by the author is the Tafsīr-i Ḥusaynī (see fol. 36^a) of Ḥusayn Wā'iz Kāshifī, composed in A.H. 899=A.D. 1494. The author repeatedly refers to a work كشف الاسرار (see foll. 37^a, 39^b, etc.), under which title more than a dozen works are noticed by Hāj. Khal., and it is difficult to say which of these our author means.

III.

fol. 41^b-48^a.

No. 2265.

(مناجات)

(MUNĀJĀT.)

Another mystical tract, without title or author's name.

Beginning:—

هر سو که میفکرم ظهور تست و بهر ذره که رو می آورم نور تو النعم *

The treatise consists of short invocatory sentences.

IV.

fol. 46^b-55^a.

No. 2266.

گیان ملا

GYÂN MĀLĀ.

A Persian translation of the Hindi work گیلان ملا. Translator: 'Abd Ullah عبد الله.

Beginning:—

مناجات بحضرت قادر بیچرون بی شبیه و بی نمون که از قطره آب
عالم گونا گون آراسته *

In the beginning the translator says that he translated the work from a Hindi original *مالا گیان* for the benefit and information of the general public. He further adds that he gave the title of *نصایح الغلابق* to his translation. In the colophon, fol. 55^a, the title is given thus:—

تمام شد نسخه گیان مالا که بزبان مبارک سریشکن جیو به ارجن
نرموده بتاریخ بیست و هفتم شعبان سنه ۲۹ تحریر یافت *

The work consists of admonitions delivered by Sri Krishna to Arjūn.

V.

fol. 55^b-59^b.

No. 2267.

سوال و جواب لعل داس و دارا شکوة

SUWÂL WA JAWÂB-I LA'L DÂS WA DARÂ SHUKŪH.

A copy of the conversations between La'ī Das and Dârâ Shukûh. See No. 1454.

This is only an abstract of the dialogue, and the arrangement here differs from No. 1454.

The present copy begins thus:—

حمد و ثنای بیعد مر ایزد بی همنا وقتی که خواہش آفرینش

داشت *

All the treatises in the volume are written, for the most part diagonally, in *Nim Shikastah* by one and the same scribe *منسکھہ رای* in the twenty-ninth regnal year of Shāh 'Ālam. The colophon at the end of the last treatise runs thus:—

بتاریخ غره رمضان المبارک سنه ۲۹ شاه عالم بادشاه غازی بخط بعدا

درگاه منسکھہ رای بوقت یک پلس روز باقیمانده دارالخلافہ شاہجہان

آباد قلمی گشت *

(19)

(Nos. 2268-2272.)

fol. 60; lines 15-17; size 10×6; 7×3½.

A collection of the prose and poetical works, entitled مقصد الدلاء Maqṣad ul-Balāḡat, of Muḥammad Sa'īd, poetically styled Ḥasrat, of Patna, together with a small tract by Shāh Nūr ul-Ḥaḡ of the same place. Ḥasrat has already been mentioned in connection with his Kulliyât, noticed under No. 448.

I.

fol. 1^b-8^b.

No. 2268.

غنية المفتقر

ĠUNYAT UL-MUFTAQIR.

Ḥasrat's commentary upon the قصيدة لامية of Qâḍî 'Abd ul-Muqtadir. The full title of the commentary, given on the title-page, is شرح فارسي قصيدة لامية عربية قاضي عبد المقدّر مسمى به غنية المفتقر الى حل لامية عبد المقدّر *

Beginning :—

الحمد لله رب العالمين و انصلاة والسلام على خير خلقه
اما بعد ميگرود فقير هيچمدان محمد سعيد بن واعظ علي النخ *

The author of the Arabic original, Qâḍî 'Abd ul-Muqtadir bin Qâḍî Rukn ud-Dīn ush-Sharīḥi ul-Kindī ud-Dihlawī قاضي عبد المقدّر بن قاضي ركن الدين الشريحي الكندي الدهلوي, was the Khalifah of Shaykh Naṣīr ud-Dīn Maḥmūd Chirāḡ-i Dihlī (d. A.H. 757=A.D. 1356) and the teacher of Qâḍî Shihāb ud-Dīn Daulatabādi (d. A.H. 848=A.D. 1444). He was a scholar and a Sūfi of great reputation, particularly well versed in Qasīdahs and Ġazals. He died on the 26th of Muḥarram, A.H. 791=A.D. 1388. His tomb and that of his father are on the south side of Ḥaud-i Shamsī, near the tomb of Khwājah Qutb ud-Dīn Bakhtiyār Kākī (d. A.H. 633=A.D. 1235).

The author of the Akhbār ul-Ashyār, p. 173, says that the work مناقب الصديقين, written by a follower of 'Abd ul-Muqtadir, and containing an account of the Chi-htī Shaykhs, deals with the life, teachings and noble deeds of the Qâḍī. See also Subḥat ul-Marjān (Lib. Copy, fol. 70^a).

The commentary itself begins thus on fol. 2^a :—

يا سابق انظرن في الاسعار و اصل بدائنا ابن قصيدة
از بحر بسيط است النخ *

The date of completion of the commentary, given at the end (fol. 8^b), is A.H. 1301=A.D. 1883.

II.

fol. 9^b-13^b.

No. 2269.

هفت بند نعتیه

HAFT BAND-I NA'TIYAH.

Seven stanzas in praise of the Prophet. in imitation of the Haft Band of Kâshî (see Nos. 1114-1116), by Ḥasrat.

Beginning:—

السلام ای اواین مخلوق رب العالمین
السلام ای آخر پیغمبر روی زمین

The date of completion, given at the end (fol. 13^a), is Friday, 23 Duḥijjah, A.H. 1300=A.D. 1882.

The Haft Band is followed by some Qasīdahs, Ġazals and Rubâ'is, occupying fol. 14^a-24^a.

III.

fol. 24^a-47^b.

No. 2270.

تواریخ

TAWÂRIKH.

Ḥasrat's chronograms, consisting of *Tarīkh*s on the birth and death of his friends and relatives, and of other events, the dates of which range from A.H. 1287 to 1303=A.D. 1870 to 1885.

The first *Tārīkh* is on the death of 'Abd ul-Ḥakīm of Farangī Mahal (Lucknow), in A.H. 1287=A.D. 1870.

IV.

foll. 47^b-57^a.

No. 2271.

رقعات

RUQA'ÂT.

A collection of letters written by Hasrat to his friends, relatives and others, with answers from them. The first letter, written by him to his teacher Muḥammad Salāmat Ullah, begins thus:—

بِعِزِّ عَرَضِ خِدَامِ حَضْرَتِ مُرْشِدِي وَ اسْتَاذِي مُلْجَائِي وَ مَلَاذِي اَلْمِ *

The date of completion of the collection of Hasrat's works is expressed by the title مقصد البلاء, the numerical value of which is (A.H.) 1303=(A.D.) 1885.

The work contains numerous instructions and directions to the printers written on the margin, shewing that the copy was prepared for the press.

Written in fair Nasta'liq.

Not dated; 19th century.

V.

foll. 58^b-60^b.

No. 2272.

احوال امير عطاء الله

AḤWÂL-I AMÎR 'AṬÂ ULLAH.

A short account of Amîr 'Aṭâ Ullah Ja'fari's emigration to Phulwârî, Patna, by Shâh Nûr ul-Haq; who, according to a statement on the title-page, received it from Tâj ul-'Ârifin:—

مولفہ مولوی شاہ نور الحق قدس سرہ انجہ از حضرت تاج العارفین
رضی اللہ عنہ شفیقہ بودند جمع نمودند *

Beginning:—

سبب اقامت و توطن آباء حضرت جدی مرشدی تاج العارفین
قدس اللہ سرہ عزیز درین قصہ پہلوازی اَلْمِ *

It would appear from the account given here that on the death of Shâh Fath Ullah Ja'fari, the Khalifah and successor of Shaykh Nûr ud-Dîn Malik Bâz Parrân a dispute on the question of the

succession arose between his heirs and successors, in consequence of which his eldest son Shâh Sa'd Ullah Ja'fari Zaynabî with his son Amîr 'Atâ Ullah left his native place Dihlî, and came to Bengal. Sa'd Ullah was killed by a Zamîndâr during the reign of Sher Shâh, and was buried at Sâlârpûr. 'Atâ Ullah then came to Sahsarâm, where he enjoyed high favours from Sher Shâh, who made him his Wazîr. After Sher Shâh's death 'Atâ Ullah continued to hold the same post under Salim Shâh. On the death of Salim Shâh, his infant son of six months old was raised to the throne, and 'Atâ Ullah was appointed his guardian and Wazîr. The infant child was treacherously poisoned by his uncle. Enraged at this base action, 'Atâ Ullah joined Humâyûn. From him he received warm favours. At this time 'Atâ Ullah, anxious to renounce the world, wanted to have his son Muhammâd Muẓaffar appointed in his place, when the latter died unexpectedly, leaving three sons. Thus afflicted, 'Atâ Ullah resigned the Imperial service, and came to Phulwâri, where he settled with his wife and children. Subsequently he served the emperor Akbar for a short time, and when returning home he died on horseback at Muhibb 'Alîpûr. His wife also died at the same time and they were buried side by side.

The full title of the tract, given on the title-page, is **احوال امير . عطاء الله جعفرى زينبى پهلوارى قدس الله سره**.

The treatise, written in fair Nasta'liq, is in the handwriting of Muhammed Badr ud-Dîn of Phulwâri, grandson of Shâh Nûr ul-Haq, the author. This Badr ud-Dîn, a saint of great sanctity, died on the 15th of Şafar, A.H. 1345.

The following note by Badr ud-Dîn appears on the title-page:—

این رساله را به برادر مکرم و معظم جذاب مولوی شاه محمد نذیر الحق صاحب هبه نمودم کسی را ابندہ از ورثہ این ننگ خاندان دعوی نبود رفہ ببذانہ العبد الضعیف المسکین محمد المدعو ببدر الدین الفلوارى عفا الله عنه وعن اخلافه كما عن اسلافه *

The colophon, dated 9 Rajab, A.H. 1298, runs thus:—

نقل این تذکرہ بتاریخ نهم رجب روز سه شنبه سنه ۱۲۹۸ هجرى بخط خاتم بندہ مسکین کہترین برادران دین محمد بدر الدین پهلوارى جعفرى زينبى عفا الله عنه وعن اخلافه كما عفا عن اسلافه بتمام رسيد مولفہ جدی مولوی شاه نور الحق قدس سره *

(20)

(Nos. 2273-2276.)

fol. 158; lines 13; size $8\frac{1}{2} \times 6$; $6 \times 3\frac{1}{4}$.

A collection of four medical works.

I.

fol. 1^a-80^a.

No. 2273.

راحت الانسان

RĀḤAT UL-INSĀN.

A defective copy of a medical work, entitled in the colophon, fol. 80^a, راحت الانسان, on the causes and symptoms of diseases and their treatment.

The work is defective at the beginning, and opens at once with the fifth *Bâb*, thus:—

باب پنجم در حدوث و علامات و علل و معالجات مشتمل بر پنج
فصل است - فصل اول در حدوث علت النجم *

The name of the author could not be traced, and the work ends with the twenty-fifth *Bâb*. Each *Bâb* consists of several *Faṣl*.

The colophon is dated 5 Sha'bân, 1244 Faṣlî. The work is followed by some formulas for the preparation of some compounds, occupying fol. 80^b-82^a.

Written in ordinary Ta'liq.

II.

fol. 82^b-140^a.

No. 2274.

مجرب التدوي آدمي

MUJARRAB UT-TADĀWÎ-I ÂDMÎ.

A medical tract treating of simple medicaments for various diseases of the human body from the head downwards.

Author: Ġulâm Muṣṭafâ Bihârî غلام مصطفى بهاري.

Beginning:—

الحمد لله الشانع العلل الظاهرت و دافع الامراض الباطن النجم *

In the preface the author tells us that from the beginning of his youth he had carefully studied a vast number of medical works and

tracts written by eminent physicians of ancient and modern times and had thus gained a thorough knowledge and experience in the subject. He adds that some of his intimate friends who were interested in medicine requested him to write a work on the subject. Hence the composition.

According to the preface the author divided the work into fifty-two *Faṣl*, each devoted to a particular disease, under which its remedies are given.

There is a lacuna after fol. 137^b, and the latter part of the twenty-sixth *Faṣl*, the whole of *Faṣl* twenty-seven to forty-five, together with the earlier part of the forty-sixth, are missing. There are also lacunæ after foll. 109, 110, 113, etc., and the folios have been misplaced in several places. Again, the work ends with the forty-seventh *Faṣl*, and the scribe states at the end that 'so much was extant in the copy from which it was copied, but that several *Faṣl* were wanting in that copy'.

Written in ordinary Ta'liq.

Not dated; 19th century.

The above treatise is followed by extracts from a work, entitled طب نوری, containing some prescriptions for certain diseases, with the following introductory heading: *علاجات متفرقات از طب نوری*, and occupying foll. 142^a-145^b.

III.

fol. 148^a-152^a.

No. 2275.

برء الساعۃ

BAR'US-SÂ'AT.

A translation of Muḥammad bin Zakariyā's well-known medical tract برء الساعۃ on diseases that can be cured immediately.

The name of the translator is not given.

Beginning:—

چنین گوید که حاتم کامل فیلسوف فاضل محمد ذکریا الرازی نعمی
 الله که روزی در مجلس ابو القاسم بن عبد الله (که) یکی از وزيران عصر بوده
 نشستہ بودم النج *

The author of the original work, Abū Bakr Muḥammad bin Zakariyā ur-Rāzī, ابوبکر محمد بن زکریا الرازی, known to Europe by the

name of Rhazes (he wrote it for the Wazir Abul Qâsim bin 'Abd Ullah) was a most distinguished Arabian physician of the ancient time. In his early days he devoted himself to music and to the study of philosophy and Arabic poetry. Later on he applied his mind to the study of medicine, which he commenced at Baghdâd under 'Ali bin Rabbân ut-Tabarî. He soon established his fame as the most eminent physician of his age, and was placed in charge of the hospital of Ray, and, later on, of the 'Aḡudiyah hospital at Baghdâd. He died at Ray in A.H. 311=A.D. 923 or, according to some, in A.H. 320=A.D. 932. For further particulars of Râzî and his works, see Ibn Abî Usaybi'ah i, pp. 309-321; Târikh ul-Hukamâ by Ibn ul-Qiftî, pp. 271-277, Ibn Khallikân (De Slane's translation), vol. iii, pp. 311-314; Mukhtasar ul-Duwal, pp. 291-292; Brock., i, p. 233.

For copies of the Arabic original *برء الساعة* see Catalogue of this library, vol. iv, p. 13; Brit. Mus., p. 221^a; Râmpûr Lib. Cat., Nos. 27-28, p. 469; etc. See also Ahlwardt, Berlin Cat., No. 6343, where the treatise is fully described.

The work consists of twenty-four short *Bâb*, each devoted to a disease under which the treatment is given.

Written in ordinary Ta'liq.

Not dated: 19th century.

IV.

foll. 152^b-158^a.

No. 2276.

مَجَرَّبَاتِ غُلَامِ مُحْيِي الدِّينِ

MUJARRABÂT-I ĠULÂM MUHYÎ UD-DÎN.

Another medical tract containing prescriptions and recipes for some particular diseases, extracted, according to the introductory heading *انتخاب از مجربات حکیم غلام محی الدین*, from the 'specifics' of Ġakim Ġulâm Muhyî ud-Dîn.

Beginning:—

اطریقہ جهت خون بواسیر و قلع باد آن از مجربات کثیر الفع

است الم *

Written in ordinary Ta'liq.

Not dated; 19th century.

(21)

(Nos. 2277-2280.)

fol. 38 ; lines 15-17 ; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 2\frac{1}{2}$.

A collection of four treatises on calligraphy.

I.

fol. 1^a-15^b.

No. 2277.

رسم الخط

RASM UL-KHAT.

A versified tract on calligraphy.

Author: Mir 'Alī ul-Kâtib, poetically surnamed Majnûn مبر علي الكاتب المتخلص به مجنون.

The treatise is defective at the beginning, and opens abruptly with the following verse:—

فلک با پشت خم زاندم که بود است
به پیش بازگاش در سجود است

The author, whose poetical name Majnûn appears in several places (see fol. 1^a, 3^b, 15^b), has been mentioned in this catalogue, vol. ii, p. 79. He states, fol. 2^a, that his father Maḥmūd ur-Raffiqī was his teacher both in calligraphy and poetry. He further adds that the title رسم الخط forms a chronogram for the year (A.H. 940 = A.D. 1533) in which he wrote the tract ; but see Rieu ii, p. 531, where a copy of the work is noticed, and where the date of composition is given as A.H. 909 = A.D. 1503 ; which, however, is unacceptable. For another copy see As. Soc. Lib. Cat., No. 1623, 2. Another versified tract on the same subject, entitled رسالة وضع رسم وتعلیق, by the same Majnûn, is noticed in Rieu ii, p. 532^a, No. 111 : and Ethé, Bodl. Lib. Cat., No. 1370 ; see also Kraft, p. 5, No. XII. Another of his tracts on calligraphy, entitled سواد خط, is noticed in Ethé, Ind. Office Lib. Cat., No. 2931, and As. Soc. Lib. Cat., No. 1623, 1. He is also the author of a treatise, entitled راز و نیاز, see Ethé, Ind. Office Lib. Cat., No. 2118, 7.

The author dedicates the present work to Sultân Muẓaffar.

Written in ordinary Nasta'liq.

Dated Saturday, 3 Rabi' II, A.H. 1141.

II.

fol. 16^b-26^a.

No. 2278.

رساله خوشنویسی

RISĀLAH-I KHWUSHNAWISĪ.

A fragment of 'Abd Ullah us-Sayrafi's treatise on calligraphy.
See No. 1076.

The preface is wanting, and the treatise opens abruptly thus:—

اما بعد چنین گوید مقرر این کتاب ببد الله الصیرفی الخ *

corresponding to fol. 2^b, line 6 of No. 1076.

The sections relating to paper, the preparation of the special kinds of ink, notices of eminent calligraphers, etc. etc., found in No. 1076, are wanting here.

Written in ordinary Ta'liq.

Not dated; 18th century.

III.

fol. 28^b-32^b.

No. 2279.

(امول خطوط)

(UŞŪL-I KHUTŪT).

A treatise dealing with the elementary rules of writing the letters of the alphabet, without title or author's name.

Beginning:—

بدانکه این مختصریست در بیان امول خطوط الخ *

Written in ordinary Ta'liq.

Dated 26th Rabi' I. A.H. 1141.

IV.

fol. 33^b-38^b.

No. 2280.

مختصر المفید

MUKHTAŞAR UL-MUFİD.

Another treatise on the same subject, without the author's name.

Beginning:—

الحمد لله رب العالمين كتب الفقير المستغفر من ذنبه

الح * النج

Written by the scribe of the preceding treatise.

(22)

(Nos. 2281-2284.)

fol. 132; lines 21; size $9\frac{1}{4} \times 5\frac{1}{4}$; $7\frac{1}{4} \times 3\frac{1}{4}$.

A collection of four treatises.

I.

fol. 1^a-21^a.

No. 2281.

جهان دانش

JAHÂN DÂNISH.

A very rare treatise on Natural Philosophy, without the author's name.

Beginning:—

حمد بیکد حکیمی را باید که همه ازوست و درود بیکد احسن

التقویمی را شاید که ایجاد همه ندیده اوست الح *

The author does not mention his name, but he refers to several works which he had previously written, e.g. *ننایج الافکار*, fol. 1^a; *رساله*, *سر الكائنات*; fol. 3^b; *اسرار الحكم*; fol. 3^a; *رساله معك العلوم*; fol. 1^b; *امراض*, fol. 4^a; *امراض الرقده*; fol. 12^b (but fol. 16^a); *امراض الخلق و الایجاد*; fol. 4^b; *رسالة انسان الانسان*; (*ابقاد الرقده*); fol. 16^b.

In the beginning the author says that he wrote this tract at the request of some friends, dividing it into a *Muqaddimah*, a few *Bakhsh* and several *Sukhân*.

In the colophon (fol. 21^a) it is stated that the transcription was completed in camp on the bank of the river Bhimrâ in Rabi' II, the forty-third year of 'Âlamgir's reign.

The present work is quite different from the one of the same title on astronomy by Muḥammad bin Mas'ûd ul-Mas'ûdî, who translated it from his Arabic work *الكفاية* in A.H. 672=A.D. 1273; see Ethé, Bodl. Lib. Cat., No. 1497.

II.

fol. 21^b-23^a.

No. 2282.

(رساله جبر و اختیار)

(RISĀLAH-I JABR WA IKHTIYĀR.)

A treatise on the doctrine of 'free will and predestination written in the form of a letter addressed by the author to Shā'istal Khān.

Author: Maḥmūd Jaunpūri محمود جونپوري.

Beginning:—

پیوسته بآبجاری فیض یزدانی و ددگاری فضل ربانی برومند نهال

دولت الغ *

Maulānā Maḥmūd bin Muḥammad Fārūqī of Jaunpūr was a most distinguished scholar of his age. He was a pupil of his grandfather Shāh Muḥammad and of Shaykh Muḥammad Fāḍil Jaunpūri. His well-known work on physics, entitled شمس بازنه, has immortalized his name. He is also the author of کتاب الفوائد شرح الفوائد and of several other works. He died, according to Ḥadā'iq ul-Ḥanaffiyah, p. 413, in A.H. 1062=A.D. 1651.

Shā'istal Khān, to whom the letter is addressed, was the governor of the Deccan and, later on, of Bengal in 'Ālamgir's time. He died in Shawwāl, A.H. 1105=A.D. 1693.

This tract is dated (fol. 23^a), Fort Ṣādiqgarh, 7 Rabi' I, forty-fifth year of 'Ālamgir's reign.

Fol. 24^a-31^a extracts from the Nafahāt ul-Uns of Jāmī.

III.

fol. 32^b-129^b.

No. 2283.

انیس النفیس

ANIS UN-NAFIS.

An ethico-theological and mystical tract.

Author: 'Abd ur-Raḥmān bin Mīr Sayyid Muḥammad Khwājah Khidr bin Sayyid Muḥammad Kalān al-Qannūjī ar-Rasūldār عبد الرحمن بن میر سید محمد خواجه خضر بن سید محمد کلان القنوجی الرسولدار.

Beginning:—

سبحانک اللهم لا مطمع فی ثنائک فلا یزید احد علی سید انبیانک
الْحَمْدُ *

The colophon, dated 23 Šafar, the forty-third year of 'Âlamgir's reign, says that the scribe محمد سلیم completed the transcription on the bank of the river Bhimrâ in the Deccan.

IV.

fol. 130^a–132^b.

No. 2284.

رساله در روش هفتاد و دو فرقه

RISÂLAH DAR RAWISH-I HAFTÂD WA DÛ FIRQAH.

A treatise on the doctrines of the seventy-two sects in Islâm, without any preface or author's name.

Beginning:—

فرفه جبریه میگویند که بنی آدم هیچ اختیار ندارند اَلْحَمْدُ *

All the treatises are written in ordinary 'la'liq by one scribe.

The MS. is worm-eaten and very much damaged.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwursîd Nawwâb are found at the beginning and end of the copy.

(23)

(Nos. 2285–2288)

fol. 91 ; lines 14 ; size 8½ × 5½ ; 5½ × 3½.

Four treatises as follows:

I.

fol. 1^b–40^b.

No. 2285.

چار باب

CHÂR BÂB.

A treatise on Muhammadan theology and law, and on legal rites and observances relative to prayer, according to the Hanafite school.

Author: Shâh 'Abd ul-'Azîz bin Shâh Walî Ullah bin Shaykh 'Abd ur-Rahîm Dihlawî عبد الرحيم بن شيخ ولي الله بن شاه العزیز بن شاه دہلوی .

Beginning:—

الحمد لله الواحد الاحد والصلوة على رسوله محمد وآله واصحابه
اجمعين اللهم *

The author (d. A.H. 1239=A.D. 1823) has been already mentioned in connection with his work فتح العزیز (No. 1159) as well as in several other places in this catalogue.

The work is entitled Châr Bâb on account of its division into four Bâb which are as follows:—

Bâb I, fol. 2^a: باب اول در بیان عقاید اهل سنت و جماعت

Bâb II, fol. 6^a: باب دوم در ذکر مسائل ضروریہ فقہ چنانچہ وضو و نماز
و صوم و زکوٰۃ و حج و غیرہ ذلک *

The third Bâb is not marked.

Bâb IV, fol. 32^a: باب چهارم در بعضی نصاب و حکم نہ ضرور ترین
مصابح باشند *

Written in ordinary Ta'liq except the first folio which is a later addition.

The colophon, fol. 38^b, is dated 5 Dûlqa'd, A.H. 1242.

II.

No. 2286.

fol. 40^b-77^b.

منتخب الفتاوی

MUNTAKHAB UL-FATAWÎ.

A treatise on Muhamniadan civil and ecclesiastical law, comprising purification or ablution, prayer, alms, fasting and pilgrimage.

Author: Hâfiz Muḥammad Afdal Ullah Qâdiri, poetically sur-named Yaqîn المنخلص بالیقین قادری .

The treatise is preceded by a short introduction treating of some primary law points relating to faith, purification and prayer; begin-ning:—

نحمد و نصلي و نسلم اللهم *

مجموعۂ فضل الہی ادای دوکانہ حمد یگانہ بی ہمتا بسجود عجز فرض
عقل قیام عند الخ *

The full title of the work, given on fol. 43^b, is منتخب الفتاوى ومجموعه فضل النبي. In several places the author says that he wrote this treatise in A.H. 1127=A.D. 1715 and adds that the title مجموعه expresses the date of composition. This, however, does not tally with the date A.H. 1127.

Not dated; 18th century.

fol. 78^a-88ⁿ. •

No. 2287.

رسالہ تعزیه داری

RISĀLAH-I TA'ZİYAH DÂRĪ.

A treatise containing a legal decision on the observance of mourning in the month of Muḥarram and of other rites and ceremonies connected with it, translated into Hindī from the Persian treatise of Shāh 'Abd ul-'Azīz. The name of the translator is not given.

Beginning :—

لاکھ لاکھ شکر ہے اس خالق بی نیاز کو جس نے ہمیں ایمان
ذصیب کیا انعم *

It is stated in the preface that a certain person put several questions to Shâh 'Abd ul-'Aziz in connection with the mourning ceremony, etc., observed in the month of Muḥarram. To these the latter wrote a reply in Persian basing it on Ḥadīṣ. This reply, says

the translator, was unintelligible to some people of his time. He therefore rendered it into Hindi.

Written in ordinary Ta'liq.

Not dated ; 19th century.

IV.

foll. 89^a-91^a.*Arabic.*

No. 2288.

(كلمات على)

(KALIMÂT-I 'ALÎ).

A collection of the sayings of 'Alî, arranged in alphabetical order.

Beginning:—

من كلام كرامة التيام اسد الله الغالب على طالب العلم *

The first sentence runs thus:—

ایمان المرء يعرف بايمانه *

Written in ordinary Nasta'liq

Not dated ; 18th century.

(24)

(Nos. 2289-2292.)

foll. 84 ; lines 11-19 ; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

A collection of four treatises.

I.

foll. 1^b-25^b

No. 2289.

خلاصة المجربات

KHULÂŞAT UL-MUJARRABÂT.

A versified tract on charms, magic, medicine, etc. etc., the origin of which is fictitiously ascribed to the authorship of the renowned philosopher Luqmân.

Beginning:—

حمد موفرة و ثلثي معصومة بعصرت ملك متعالی و بلاشاه

لايزال الغم *

The work, consisting of forty-three chapters, enumerated at the beginning, deals with the magical and medical treatments that cure diseases and counteract evils and repair losses. Most of these treatments relate to sexual matters.

Dated (fol. 25^b) Wednesday, 2nd Dulhijjah, A.H. 4411 (evidently a mistake for 1144).

Written in a careless Ta'liq.

Foll. 26^a-30. A glossary of medical drugs, with equivalents in Persian or Urdû, arranged in alphabetical order. This is followed by some recipes, occupying foll. 30^b-33^b.

II.

fol. 34^a-63^a.

No. 2290.

عین آشکار

'AYN ASHKÂR.

A medical tract on the symptoms and treatment of diseases.

Beginning:—

بر در خواطر ارباب ظاهر میگردد که نواب معلى القاب ارسطو زمان

الهم *

We learn from the preface that the tract consists of extracts made by Nawwâb Muqarrab Khân from the Tibb-i Sikandari (i.e. Ma'dan ush-Shifâ-i Sikandar Shâhi, see No. 975).

Shaykh Hasan, with his nickname Hassû, son of Shaykh Bhinâ bin Shaykh Hasau of Pânipath, was an eminent surgeon of Akbar's time. He received the title of Muqarrab Khân from Jahângir, who showered warm favours on him. He rose to high distinction, and died in his native place Kairânah, in Sahâranpûr, at the age of ninety, A.H. 1056=A.D. 1646. For a detailed account of his life see Ma'âsir ul-Umarâ, fol. 235^a.

According to the preface the work consists of seventy-two *Faṣl*, but only sixty-four are extant in the body of the work.

The treatise is written in a bad careless Ta'liq hand, and I am doubtful about the correctness of the title which is vaguely written in the preface as عین آشکار.

III.

foll. 66^a-73^a.

No. 2291.

(عركبات)

MURAKKABAT.

A treatise on compound medicaments, arranged in alphabetical order.

There is no preface, title or author's name, and the tract begins at once thus:—

حرف الالف - انوشدازوی سادة النجم *

Written in a fair Ta'liq.

Not dated; 19th century.

IV.

foll. 73^b-84^b.

No. 2292.

کیمیای عشرت

KĪMIYÂ-I 'ISHRAT.

A treatise on sexual science and magical operations, without the author's name.

Beginning:—

الحمد لله رب العالمين اما بعد مخاطبی نماز ده

صحت انسان باعث طاعت و اطاعت حضرت رحمان است النجم *

It is divided into a *Muqaddimah*, four *Faṣl* and a *Khâtimah*, enumerated at the beginning.

Written in modern Ta'liq.

Not dated; 19th century.

According to a statement on the title-page the scribe سید فرزند محمد بلگرامی transcribed the treatise for one Muḥammad Ismâ'il Khân.

(25)

(Nos. 2293-2296.)

foll. 36; lines 17; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

A collection of four treatises.

I.

foll. 1^a-19^a.

No. 2293.

مجاله نافعہ

‘IJÂLAH-I NÂFI‘AH.

Shâh ‘Abd ul-‘Aziz’s treatise on the science of Ḥadīṣ. Sec No. 2059.

Beginning:—

الحمد لله وكفى وسلام على عباده الذين اصطفى النعم *

The treatise is preceded by a *Sanad* of ‘Abd ul-Qâdir ending with Shaykh Abû Tâhir Madani b. Shaykh Ibrâhîm ul-Kurdî.

II.

foll. 20^a-23^b.

Arabic.

No. 2294.

(رسالة تصوف)

(RISÂLAH-I TAṢAWWUF).

An anonymous Ṣūfî tract treating of the doctrine of spiritual life and modes of devotion by the Naqshbandî and the Qâdirî sects, and other Ṣūfî matters, by an anonymous author.

Beginning:—

الحمد لله رب العالمين اما بعد فهذه رسالة فيما لا بد منه
للمسلم الطالب لرضا الله النعم *

III.

foll. 24^b-32^a.

No. 2295.

(رسالة اصول حديث)

(RISÂLAH-I UṢŪL-I ḤADĪṢ.)

Another tract on the science of Ḥadīṣ, similar to the ‘Ijâlah-i Nâfi‘ah of Shâh ‘Abd ul-‘Aziz (No. 2293).

Beginning:—

الحمد لله اكمل حمد على كل حال وكفى كل حين النعم *

The author does not give out his name, but from the way in which he refers to the سمر السعادت it may be hazarded as a

conjecture that the author is no other than the celebrated 'Abd ul-Haq of Dihli (*d.* A.H. 1052=A.D. 1642), to whom we owe that work.

All the above three treatises are written in ordinary Nasta'liq by one and the same scribe.

Dated (fol. 32^a) Mecca, Saturday, 7 Jumâda II, A.H. 1267.

IV.

fol. 33^b-36^a.

Urdû.

No. 2296.

(رسالہ منظومہ در اصول حدیث)
(RISÂLAH-I MANZÛMAH DAR
USÛL-I HADÎŞ.)

A versified tract in Urdû on the science of Hadîş, by an anonymous author, written in a careless hand.

Beginning:—

پس (از) حبس (خدا) و نعمت احمد
حدیثوں کی کرروں (اقسام) اب عد

Ta'liq. 19th century.

A seal of a former owner قادر علی خان بہادر منور جنگ, dated A.H. 1205, is found on fol. 24^b.

(26)

(Nos. 2297 2299.)

fol. 194; lines 21; size $8\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3$.

A collection of three treatises, all by one author.

I.

fol. 1^b-37^a.

No. 2297.

انتخاب تاریخ الحکما

INTIKHÂB-I TÂRIKH UL-HUKAMÂ.

An abridged translation of *Shahrazûrî's Târikh ul-Hukamâ*, identical with No. 651 (اقوال الحکما), with which it agrees verbatim.

Beginning:—

پس و ستایش حکیمی را کہ اول ہی اول است انہ *

Like No. 651, the present copy does not reveal the translator's name, but fresh materials, throwing a good deal of light upon him and the present work, are obtained from his two treatises Nos. 2298 and 2299, appended to this work.

In the notice of No. 651 it has been stated that the work seems to be identical with Ethé's *Intikhab-i Târikh ul-Hukamâ* by Şadr ud-Dîn Muḥammad Şâdiq (see Ind. Office Lib. Cat., No. 618), but internal evidence obtained from the appended two treatises (Nos. 2298 and 2299) shows that the present translation and that of Şadr ud-Dîn, though both bear the same title and have the same beginning, are two different works. Şadr ud-Dîn, as Ethé says, compiled and presented his work to one Mr. John Richardson about A.D. 1778 (A.H. 1192). The present treatise is of an older origin, as will be shown presently, and contains, in all probability, an abridged translation of Şahrazûrî's *Târikh ul-Hukamâ*. The contents and arrangement of the present work closely agree with those of Maqṣûd 'Alî's translation of the same *Şahrazûrî's Târikh ul-Hukamâ*, described in Rieu Sup., No. 100.

That all the treatises in this volume are by one and the same author is evidenced by the fact that in the second treatise he refers to the first treatise and in the third treatise to his second, but, unfortunately, he does not reveal his name anywhere.

At the beginning of the second treatise, which is on ethics, the author distinctly says that prior to its composition, at the request of his royal patron, he had made an abridgment of the *Târikh ul-Hukamâ*: ابن قليل البضاعت حسب الحكم عالي كتاب مستطاب تاريخ الحكماء : * انتخاب نمرود (meaning the present translation), and that later on he thought of appending to it a tract on ethical matters (meaning the second treatise), which he intended to present to his royal patron through the distinguished noble Mir Muḥammad Sa'îd Jumlat ul-Mulk الامير الامجد السعيد المويد مير محمد سعيد جملة الملك . The name of Muḥammad Sa'îd Jumlat ul-Mulk at once suggests that the author's royal patron was no other than Sultân 'Abd Ullah Qutb Shâh (A.H. 1035-1083=A.D. 1625-1672) the sixth king of the Qutb Shâhî dynasty of Golconda, in whose reign this influential minister Muḥammad Sa'îd played a very important part. Again, at the beginning of his third treatise fol. 154^b, the author refers to his royal patron by name thus:—

شاه شاهلي دهرعيد الله انتصار زماني و ظل اله

At the end of the third treatise the author says that the word انتخاب (Intikhab), the numerical value of which is 1054 (A.H.) = 1644 (A.D.), expresses the date of composition of the present work.

From the facts narrated above it is evident that the author wrote the work for 'Abd Ullah Qutb Shâh in A.H. 1054 = A.D. 1644. It also transpires from his statement at the end of the last treatise, fol. 193^b, that he was a resident of Muhammadâbâd, for the welfare of which he implores God.

The contents of the work have been described under No. 651. The second part dealing with Muslim philosophers and wise men begins thus on fol. 26^a :—

تا اینجا احوال حکمای متقدمین است و آنچه بعد ازین مذکور
شود انشاء الله اخبار حکمای متاخرین است بسم الله الرحمن الرحیم
حنین بن اسحاق النعم *

Il.

fol. 38^b-150^b.

No. 2298.

رساله کلام

RISÂLAH-I KALÂM.

An ethico-theological tract, by the author of the preceding treatise.

Beginning :—

ابتدای کلام بتمام خداوندی سزا است که ابتدای هر چیز ازوست
النعم *

In the preface the author says that he wrote this work for his royal patron ('Abd Ullah Qutb Shâh) as an appendix to the Intikhab-i 'Târikh ul-Hukamâ (see No. 2297) by collecting materials from several reliable works, such as مکارم اخلاق - احیاء علوم - کشف الغمہ - اخوان الصفا - ربيع الابرار, etc. He further adds that he divided the work into a *Muqaddimah*, several *Bâb* and a *Khâtimah*.

The *Muqaddimah*, on the advantage of knowledge and the curse of ignorance, begins on fol. 39^a. The number of *Bâb*, into which the work is divided, is not mentioned in the preface. The text, however, indicates the following six *Bâb* :—

(1) fol. 40^a. در دعا و ذکر و حمام و مسواک و انگشتی و امثال اینها

(2) fol. 48^a. در دوستی و دشمنی و صداقت و معیبت

- (3) fol. 55^a. در معاشرت با مردم و سلوک با اهل مدینه
 (4) fol. 69^a. در عفو و عفویت و توبه و عذر پذیرفتن و غیرها
 (5) fol. 76^b. در صبر و شکیبائی
 (6) fol. 82^a. در عدل و احسان و انصاف و ظلم و اعتساف
Khâtimah, fol. 150^a در بیان معنی لفظی چند که حضرت رسول رب
 العالمین بطریق نصیحت عاملان امت را بآن هدایت نموده *

III.

fol. 151^b–194^a.

No. 2299.

اخلاق پادشاهی

AKHLÂQ-I BÂDŞĀHÎ.

A work on ethics, politics and the maxims of good administration and government, by the same author.

Beginning:—

الحمد لله رب العالمین كما هو اهله و صلوات على النبي و آله
 كما هو حقّه الخ *

In the preface the author says that by a sheer mistake he had not included in his preceding treatises a chapter on the maxims of good government, and therefore he wrote the present on that subject as an appendix.

It is divided into a *Muqaddimah*, five *Faṣl* and a *Khâtimah*, as follows:—

Muqaddimah, fol. 151^b: در معنی نام پادشاه و عموم نفع او

کافه خلق الله را

Faṣl I, fol. 155^a:

در نیت پادشاهان است

Faṣl II, fol. 158^a:

در مشورت و رای و تمییز پادشاهان

Faṣl III, fol. 166^a:

در جد و جهد

* *Faṣl* IV, fol. 172^a:

در ترتیب خدم و حشم

Faṣl V, fol. 179^a:

در آداب و سلوک پادشاهان

Khâtimah, fol. 189^b:

در ختم این رساله

The author does not give any especial title to the work, but at the end, fol. 193^b, he says that the words اخلاق پادشاهی fully express

the contents of the work, and form a chronogram for the year in which it was composed, that is to say A.H. 1055=A.D. 1645.

Of the numerous references given by the author in all these treatises, the latest is Abul Faḍl (d. A.H. 1011=A.D. 1602) to whom our author refers on fol. 189^b.

All the treatises are written in a fair minute Nasta'liq by one and the same scribe, with an illuminated head-piece at the beginning of each treatise.

Not dated; 18th century.

(27)

(Nos. 2300-2302.)

fol. 132; lines 17; size 9×5; 6½×3.

A collection of three treatises.

I.

fol. 1^a-84^a.

No. 2300.

حسنیه

HASANIYAH.

An astronomical treatise on the computation and construction of almanacks and nativities, the division of the globe into climates, and the effects resulting from the various positions of the planets.

Author: Muḥammad Ishāq Kashmīrī معتمد اسحاق کشمیری

Beginning:—

روشن ستاره که بر السنه عرفا طلوع نماید حمد آن صانع است که
طاق این نه رواق مقرون را بکتابه ما تری فی خلق الرحمن من تفاوت
آرایش بخشید اله *

The work is dedicated to a certain Amīr Khwājah Abul Ḥasan, after whose name it is entitled. It consists of a *Muqaddimah*, two *Kalām* and a *Khātimah*, as follows:—

Muqaddimah, fol. 4^a:—

مقدمه در بیان آنچه قبل از شروع ضروری الذکر است در معرفت

تقویم که محتاج الیه معرفت احکام است *

Kalâm I, fol. 11^a:—

کلام اول در بیان هیئات افلاک و اوضاع اجرام علوی و دوائر مناطق
و اوجات و حسیضات و غیره از احوال که معرفت احکام بدان متعلق است *

Kalâm II, fol. 25^b:—

کلام دوم در احکام و مشتمل است بر چند اشارات *

Khâtimah, fol. 73^b:—

خاتمه در احکام حالات لواحق و آن شامل تنبیه است *

Written in fair Naskh.

Dated Dul-hijjah A.H. 1066.

Scribe: علی الکاتب الکشیری.

II.

fol. 85^b–119^b.

No. 2301.

(رسالة حساب)

(RISÂLAH-I HISÂB.)

A treatise on arithmetic, without title or author's name.

Beginning:—

الحمد لله رب العالمين اما بعد این کتاب مشتمل
است بر سه مقاله الهی *

The work is divided into the following three *Maqâlah*:

Maqâlah I, in one *Muqaddimah* and two *Bâb*; fol. 1^b:—

مقاله اول در حساب اهل هند و آن مشتمل است بر مقدمه

و دو باب *

Maqâlah II, in one *Muqaddimah* and six *Bâb*; fol. 103^b:—

مقاله دوم در حساب اهل تنجیم و آن مشتمل است بر مقدمه

و شش باب *

Maqâlah III, in one *Muqaddimah* and three *Bâb*; fol. 115^a:—

مقاله سوم در مساحت و آن مشتمل است بر مقدمه و سه باب *

Written by the scribe of the preceding treatise.

III.

foll. 120^b-132^b.

No. 2302.

رساله تقویم

RISĀLAH-I TAQWĪM.

An astronomical tract without any title.

Author: Qutb-ud-Din Sultān Muḥammad Qāḍī قطب الدین سلطان محمد قاضی.

Beginning:—

الحمد لله الذى خلق الفلك الدوار والكواكب السيار الن *

The work consists of a *Muqaddimah* and twenty short *Bāb* treating of the computation of almanacks, the motions of the planet and their position in longitude and latitude, the influence of the planets on human life, the globe, and other astronomical operations.

On fol. 128^a the author incidentally mentions A.H. 901=A.D. 1500 as the current year.

The treatise breaks off at the end of the twentieth *Bāb* thus:—

* و کوكب در حدود خود و درجه خود بقوت بود

Written by the scribe of the preceding treatises.

The title-page contains a seal bearing the inscription لسان السلطان محمود الدوله منشی محمد صفدر علیخان بهادر.

Two other seals on the same page are illegible.

(28)

(Nos. 2303-2305.)

foll. 244; lines 17; size 7×4½; 5×2½.

A collection of three treatises.

I.

foll. 1-193^a.

No. 2303.

غایت البیان فی علم اللسان

GĀYAT UL-BAYĀN FĪ 'ILM
UL-LISĀN.

A work on Arabic inflexions.

Author: 'Abd ur-Raḥīm bin 'Abd ul-Karīm Ṣafīpūrī عبد الرحیم بن عبد الحرم صفی پوری.

Beginning:—

الحمد لله الذى خلق الانسان و علمه البيان *

The author has already been mentioned in connection with his grammatical tract *مسالك البهية* (No. 1740).

In the preface the author says that he wrote this work for the benefit and use of beginners, dividing it into a *Muqaddimah*, ten *Bâb* and a *Khâtimah*, as follows:—

Muqaddimah, fol. 1^b:—

مقدمه در تعريف تصريف و بيان موضوع و غايت و ذكر و اضع آن *

Bâb I, fol. 2^a, in eight *Faṣl*:—

باب اول در ذکر کلمه *

Bâb II, fol. 63^b, in six *Faṣl*:—

باب دوم در تقسيم لفظ و نصرفات آن *

Bâb III, fol. 95^a:—

باب سوم در التلقى ساكنين *

Bâb IV, fol. 98^b:—

باب چهارم در وقت *

Bâb V, fol. 105^a:—

باب پنجم در بيان اسماء *

Bâb VI, fol. 107^b, in four *Faṣl*:—

باب ششم در بيان مذكرى و مجموع *

Bâb VII, fol. 138^a:—

باب هفتم در بيان تصغير *

Bâb VIII, fol. 150^b:—

باب هشتم در بيان نسبت *

Bâb IX, fol. 160^a, in four *Faṣl*:—

باب نهم در بيان حرف زوايد و ابدال و قلب و حذف *

Bâb X, fol. 177^a:—

باب دهم در تمرين *

Khâtimah, fol. 182^b:—

خاتمه در بيان رسم خط *

See *Âsaf. Lib. Cat.*, vol. ii, p. 900, where the author is called عبد الرحيم جبل پورى.

Written in fair Ta'liq.

Dated 29 Jumâda I, A.H. 1248.

Scribe: نجف علی.

II.

fol. 194^b-242^b.

No. 2304.

عین الاحسان فی کشف غریب غایة البیان

'AYN UL-IHSÂN FÎ KASHF GARÎB
ĠĀYAT UL-BAYÂN.

A commentary on the author's own work Ġāyat ul-Bayân (see the preceding No. 2303).

Beginning:—

الحمد لله رب العالمين اما بعد پرشیده نظراهد بود که

چون کتاب غایت البیان فی علم اللسان محتوی بر الفاظ غریبه الغ *

In the preface the author says that as his work Ġāyat ul-Bayân consisted of words and phrases too difficult to be understood by beginners he wrote the present commentary on that work. He further adds that he has also explained some difficult words and phrases occurring in his مسالك البیهة (see No. 1740). The words explained are arranged in alphabetical order, and it may be noticed that the author also gives a short account of distinguished grammarians and philologists, arranging their names alphabetically under the words explained by him. The first notice given under the letter الف is that of ابو اسحق ابراهيم زجاج, who, according to the author's statement, died at Bagdād on Friday, the 19th of Jumādā II, A.H. 311 = A.D. 923, and left the works كتاب النوادر - كتاب الاشتقاق - كتاب الامالي and كتاب شرح ابیات صبدیه.

The title of the work appears thus at the end تمام شد کتاب عین الاحسان فی کشف غریب غایة البیان.

Written by the scribe of the preceding treatise.

III.

fol. 243^a-244^b.

No. 2305.

رساله صغرى

RISĀLAH-I ŞUĠRĀ.

The well-known treatise on logic by Sharif Jurjāni (d. A.H. 816 = A.D. 1413). See No. 1027 I.

Beginning:—

بدانكه هرچه در ذهن در آيد الن *

Written in hasty Ta'liq.

Not dated; 19th century.

(29)

(Nos. 2306-2308.)

fol. 96; lines 17; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

A collection of three works.

I.

fol. 1^b-81^b.

No. 2306.

مفتاح الصلوة

MIFTĀH UŞ-ŞALĀT.

A copy of the Miftāh uş-Şalāt. See No. 1234.

Beginning as usual:—

* الحمد لله رب العالمين بدان تا نيکبخت کند ترا الن *

The date of completion of the work, given at the end of this copy, is the last day of Dul-hijjah, A.H. 1061 = A.D. 1651. It is also stated here that for the sake of brevity a great many points of law مسائل have been omitted in the work. The work is preceded by a list of the contents.

Fol. 82 contains comments upon a Hadis relating to music, ascribed at the end to Shaykh 'Abd ul-Haq, the prolific Indian writer.

II.

foll. 83^a-93^b.

No. 2307.

أربعون

ARBA'ŪN.

A collection of forty Ḥadīṣ, with a Persian paraphrase, by Muḥammad Ṣalāh.....ul-Adhamī ul-Balkhī الادهميصالح محمد البلخي.

Beginning:--

الحمد لله الذي شهد على وجوب وجودة وجود الاواخر و الاوائل
البحر *

The preface is devoted to the praise of the Prophet and the virtues and excellence of Ḥadīṣ.

III.

foll. 94^a-96^b.

Arabic.

No. 2308.

(رسالة مهمانداري)

(RISĀLAH-I MIHMĀNDĀRĪ.)

An anonymous Arabic tract on the virtues and excellences of hospitality, based on the Qurān and Ḥadīṣ.

Beginning:—

قال الله تبارك وتعالى يا موسى اكرم غيفي و اكرم من غيفي
غيفك الغم *

The author does not reveal his name, nor give any title to the work.

All the treatises in the volume are written in ordinary Nasta'liq and Naskh by one and the same scribe, محمد بلاقي شاگرد .
حافظ محمد يوسف .

The date of transcription, given at the end of the last treatise, is 6 Dūlqa'd, A.H. 1181, the ninth regnal year of Shāh 'Ālam.

(30)

(Nos. 2309-2311.)

foll. 57; lines 12; size $5\frac{1}{2} \times 2\frac{1}{2}$; $4\frac{1}{2} \times 2$.

A MS. consisting of three tracts, as follows:—

I.

foll. 1^b-25^a.

No. 2309.

تذکرة

TADKIRAH.

A tract on resurrection and the future life.

Author: Naṣīr ud-Dīn Tūsī: نصير الدين طوسي.

Neither the author's name, nor the title of the work, is given in the work, and the beginning is preceded by a most confusing and misleading heading, written in the same hand as the text, in which the work is said to be the Risālah-i Mabdhā wa Ma'ād of Shaykh Abū 'Alī Sinā (d. A.H. 428=A.D. 1036) رسالة مبد او معاد شيخ ابو علي سينا; a work, however, quite different from the present, and for which see Rieu, ii, p. 430-vii; Brock., vol. i, p. 456-(42); etc.

The present tract is no other than the تذکرة Tadkirah (see Ethé, Bodl. Lib. Cat., No. 1422-vi), also styled آغاز و انجام Āgāz wa Anjām (see Rieu, ii, p. 830), of the celebrated philosopher and astronomer Naṣīr ud-Dīn Tūsī (born at Tūs, A.H. 597=A.D. 1200, and died at Bagdād, A.H. 672=A.D. 1273), who has been repeatedly mentioned in this catalogue.

Beginning:—

ربنا لا تزف قلوبنا بعد اذ هديتنا و هب لنا من لدنك رحمة
 سپاس آفریدگارِ ایزا که آغاز همه ازوست و انجام همه با اوست اما
 بعد دوستی عزیز از محرومان ازین ضعیف التماس کرد که لبندی از آنچه
 سالکان راه آخرت مشاهده کنند انعم *

It is to be noticed that great ingenuity has been exercised in removing the name of the author and the title of the work from the above passage. Both author's name and the title distinctly appear thus in the above passage quoted in the Bodl. Lib. copy:—

..... اما بعد دوستی عزیز از محرومان این تذکرة محمد بن محمد
 الطوسی التماس کرد *

The work is divided into twenty *Faṣl* fully enumerated at the beginning (and also in the Bodl. Lib. Cat., *loc. cit.*), but only the first five are indicated by rubrics in the body of the work.

Written diagonally in Nim-*Shikastah* within gold borders.

Dated A.H. 1055.

Scribe: محمد کاظم.

II.

foll. 27^b–46^b.

No. 2310.

عرضه داشت فضولي

‘ARDAH-DĀSHT-I FUDŪLĪ.

A collection of the writings of Fuḍūlī.

The poet, with his original name Muḥammad bin Sulaymān, of Baḡdād, is chiefly known as a Turkish poet of great eminence, but he was also well versed in Arabic and Persian. He flourished during the reign of Shāh Ṭahmāsp, and died at Karbalā, according to Hāj. K̲hal., vol. iii, p. 300, in A.H. 970=A.D. 1562. The author of the *Riyāḍ ush-Shu‘arā*, fol. 305^b, who praises the poet’s *Diwān* and the *Laylā wa Majnūn*, in Turkish, places his death in A.H. 976=A.D. 1568. A copy of Fuḍūlī’s Persian *Diwān* is noticed in Rieu, ii, p. 650.

The present tract begins with a prose-piece in Turkish, headed *عرضه داشت فضولي*, beginning thus:—

مالک ملک آزادی عالم و حاکم حکمت فزای اقالیم حکم معموره
جهانبانی الخ *

The Turkish prose-piece is followed by a few anecdotes in Persian, after which there are two letters, also in Persian, as follows:—

Letter from ‘Abd ul-Mu‘min Khān to Shāh ‘Abbās, fol. 35^b.

Shāh ‘Abbās’s reply to ‘Abd ul-Mu‘min Khān, fol. 37^a.

The colophon, fol. 39^b, is dated 23 Rabi‘ I, A.H. 1098.

Scribe: سعيد الحلبي.

The above is followed by a collection of riddles in verse (foll. 40^a–46^b), the first of which runs thus:—

ماکو (a weaver’s shuttle).

چيست آن ماهي دريده شکم
کز دويددن دمی نياسايد
هرچه بغي در اندرون دلش
همه از ناف او برون آيد

III.

fol. 48^b-57^b.

No. 2311.

هفت بند کاشی

HAFT BAND-I KÂSHÎ.

The well-known stanzas of Kamâl ud-Dîn Ḥasan Kâshî (d. A.H. 710=A.D. 1310). See Nos. 114-116.

Beginning:—

السلام ای سایه ات خورشید رب العالمین *

The Haft Band, which begins on fol. 53^a, is preceded by a few Maṣnawîs and a Qasîdah, the first of which, a Maṣnawî, begins thus on fol. 48^b:—

بقام آن خدای هر دو عالم اله *

The above Maṣnawî is followed by a Qasîdah, in which the poet adopts the *takhalluṣ* Ḥusaynî (fol. 51^a).

Written by the scribe of the preceding treatise.

Seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found in several places.

(31)

(Nos. 2312-2314.)

toll. 62; lines 14-25; size 7¼ × 1½; 5 × 3.

A collection of three Shî'ah treatises.

I.

fol. 1^b-15^b.

No. 2312.

رساله ادعیه

RISÂLAH-I AD·IYAH.

A collection of prayers meant for special occasions and occurrences in life, based on well-known Shî'ah sources, such as the مصباح (see No. 1420) and بلد الامین of Kaf'ami, the منہج الدعوات of Sayyid Ibn Tâ'ûs, the روضة المتقین of Muḥammad Taqî Majlisî, etc. etc.

Beginning :—

کفعمی در مصباح آورده از حضرت رسول صلعم که این دعا را در نماز

خواندند اللهم *

Written in ordinary Ta'liq.

Not dated; 19th century.

II.

fol. 16^a—56^a.

Arabic.

No. 2313.

نهج المسترشدين

NAHJ UL-MUSTARSHIDĪN.

A treatise on scholastic theology.

Author: Jamāl-ud-Dīn Ḥasan bin Yūsuf bin 'Alī bin Muṭahhar

ul-Hillī جمال الدين حسن بن يوسف بن علي بن مطهر الحلي

Beginning :—

الحمد لله المنفذ من الحيرة والضلال المرشد الى سبيل الصواب

الهم *

The author (who died in A.H. 726=A.D. 1325) and the present work are mentioned in *Kashf ul-Hujub*, fol. 157^a.

In the preface Hillī says that he wrote this work at the request of his son Muḥammad, and divided it into several *Faṣl*. At the end he refers to his two previous works, viz. the *نهايت المرام* (see *Kashf ul-Hujub*, fol. 156^a) and the *ملتهى الوصول* (see *Kashf ul-Hujub*, fol. 148^a).

Written in bold Ta'liq.

Dated Wednesday, 17 Rabī' I, A.H. 1248.

Scribe: نجف علي.

III.

fol. 56^a—62^a.

No. 2314.

رساله جبر و اختيار

RISĀLAH-I JABR WA IKHTIYĀR.

A treatise containing a discussion on the intricate question of "Free Will" and "Predestination", without the author's name.

Beginning :—

گفتگوئی که در مسئلہ جبر و اختیار علما را با هم هست شکی نیست که محل تفازع افعال عباد است نه افعال باری تعالی النہ *

The treatise ends on fol. 57^b, and is followed by some special prayers, in addition to the daily prayers, meant for the seven days of the week.

Written by the scribe of No. 2312.

(32)

(Nos. 2315-2317.)

fol. 103; lines 11-16; size 9 × 6; 6½ × 3½.

A collection of three treatises.

I.

fol. 1^b-89^a.

No. 2315.

وقایع حیدر آباد

WAQĀ'I-I HAYDARĀBĀD.

The well-known satirical account of the siege of Haydarābād, by Ni'mat Khān 'Āli. See Nos. 370-1V: 371, fol. 272^a, etc.; beginning as usual:

دمی که مدرس کشاف النہ *

The colophon, fol. 89^a, is dated Muzaffarpūr, Tirhut, Friday, 6 Dūlqa'd, A.H. 1248.

II.

fol. 89^b-100^a.

No. 2316.

حسن و عشق

HUSN WA 'ISHQ.

"The wedding of beauty and love", by the same Ni'mat Khān 'Āli. See No. 371-fol. 336^a; beginning as usual:—

حدیث عشق شد زبب بی'نم النہ *

The colophon is dated Muẓaffarpūr, Tirhut, 12 Dulqa'd, A.H. 1248.

Scribe : سید بنیاد علی.

III.

fol. 101^a–103^b.

No. 2317.

زیارت عاشورا

ZIYĀRAT-I 'ĀSHŪRĀ.

Special prayers for the tenth day of the Muharram, with rules and regulations for their usage.

Beginning:—

زیارت عاشورا معہ نماز بطوریکہ نوشنہ می شود - زیارت عاشورا باین طریق باید خواند اول دو رکعت نماز باین طریق نیت کند الم *

All the treatises are written in ordinary Ta'liq and Naskh by one and the same scribe.

(33)

(Nos. 2318-2319.)

fol. 266; lines 17–19; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{1}{2}$.

A collection of two treatises.

I.

fol. 1^a–110^b.

No. 2318.

منشآت حسینی

MUNSHA'AT-I HUSAYNĪ.

A collection of letters written during the time of the emperor Shāh 'Ālam and the Governor-General Warren Hastings relating to the incidents which took place after the death of Nawwāb Dulfaqār ud-Daulah Najaf Khān Bahādur (who recovered the city of Āgrah from the Jāts, was appointed Amir ul-Umarā with the title of Dulfaqār ud-Daulah by Shāh 'Ālam, and died in A.H. 1196=A.D. 1781).

Author : Sayyid Muḥammad Ḥusayn ibn Sayyid Zayn ul-Islām
سید محمد حسین ابن سید زین الاسلام .

Beginning :—

..... بیقیاس و سپاس قدسی اساس نیاز بارگاه صانعی که

بیک حرف کن النعم *

It would appear from the preface that in A.H. 1194=A.D. 1780, the author attached himself as a Munshī to Mr. James Brown, whom he accompanied to the Deccan and then to Calcutta. On the death of Dulfagār ud-Daulah in A.H. 1196=A.D. 1781 Nawwāb Mu'in-ud-Daulah, appointed by Warren Hastings to look after the state affairs, was sent to Banāras. In the meantime the dispute that followed the death of Nawwāb Dulfagār ud-Daulah was settled, and Mirzā Muḥammad Shafi' Khān Bahādur Nāsir Jang became the Amīr ul-Umarā. Communication by means of letters between Warren Hastings and Shāh 'Ālam, and other chiefs and nobles of the state was resumed. The author and his brother Munshī Mir Muḥammad Shāh were then entrusted with the work of correspondence, and they were asked to collect and arrange copies of these letters in the form of a book.

Written in small Nim-Shikastah.

Not dated ; 19th century.

II.

fol. 120^b-266^a.

No. 2319.

شرح مکاتبات علامی

SHARḤ-I MUKĀTABĀT-I 'ALLĀMĪ.

An explanation of the difficult words and phrases used in the Mukātabāt-i 'Allāmī, i.e. the letters written by Abul Faḍl and collected by 'Abd us-Samad (see No. 867).

Author : Muḥammad Sa'd محمد سعد.

Beginning :—

سپاس بیقیاس دادار بیهمال را که صفت انشاء و حرکت املا

النعم *

In an incomplete versified chronogram at the end the author adopts the *takhallus* غالب. Therefore it seems probable that he is identical with Muḥammad Sa'd Ḡalīb, the author of the 'Āfiyah (see No. 771) and other grammatical works (see Nos. 776, 778, etc.).

Written in Ta'liq, inclined to *Shikastah*.
Not dated; 19th century.

(34)

(No. 2320-2321.)

foll. 11; lines 15-25; size $8\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3\frac{1}{2}$.

A collection of two treatises.

I.

foll. 1^b-10^a.

No. 2320.

معینیه

MU'INIYAH.

A Persian translation of an Arabic treatise on inflexion.

Beginning:—

آغاز میکنم من این تصنیف را بنام خدائی که رحمن است
برحمت عامه الع *

Neither the name of the author of the original work, nor that of the translator, is given anywhere in the text.

In the conclusion the translator says that he gave the title of *معینیه* to his translation:

الحمد لله تعالى که مطابق خاطر فاطر ترجمه با تمام رسید و اسم
ترجمه معینیه گردید *

A note on the title-page says that it is the first Juz of a translation of *Mu'iniyah*:

الجزء الاول ترجمه معینیه *

In a note on the same page by a former owner the tract is called *ترجمه معینیه*.

It would however appear from a line of the Arabic original that the author wrote it for his son *Arshad*:

اعلم یا ارشد ارشدک الله تعالى ارشاد انا ما الع *

II.

foll. 10^a-11^b.*Arabic.*

No. 2321.

(رسالة نحو)

(RISÂLAH-I NAHW.)

A short tract on Arabic syntax without title or author's name.

Beginning:—

الحمد لله رب العالمين اعلم يا بني اطل الله تعالى
عمرک انہم *

The author wrote the tract for his son, whose name he does not give, however.

Written in two different hands, Nasta'liq and Ta'liq.

Not dated; 19th century.

(35)

(Nos. 2322-2323.)

foll. 43; lines 9; size 10×7; 8×4½.

Two treatises and fragmentaries.

I.

foll. 1^b-17^b.

No. 2322.

رسالة حسن بصری

RISÂLAH-I ḤASAN BAŞRÎ.

A treatise on the glory and honour of the holy city of Mecca and the Ka'bah, the virtues of pilgrimage, etc. etc., based on traditions of the Prophet. The treatise is said to be a translation of an Arabic treatise by Hasan Başrî. The name of the translator is not given.

Beginning:—

الحمد لله رب العالمين بدانکہ این رسالہ مختصر ترجمہ
رسالہ خواجہ حسن بصریست انہم *

Abû 'Alî Ḥusayn bin Ḥasan of Basrah, to whom the Arabic original is ascribed, was a saint of great celebrity. Some say he was the Khalifah of the fourth Caliph 'Alî, and enjoyed the company of Imâm Ḥasan, Khwâjah Kumayl and one hundred and thirty Ṣahâbis. He died in Rajab, A.H. 110=A.D. 728. For his life see Mir'ât ul-Asrâr, fol. 95^a; etc. etc.

It would appear from the preface that the tract consists of sayings and precepts of Ḥasan which he once wrote to a friend at Mecca who, pressed by poverty, wanted to leave the city.

Foll. 18^a-19^a. Twelve precepts (دوازده کلمه) by the Prophet.

Foll. 19^a-23^b. Twenty-five maxims, said to be taken from the Ṣuḥuf of the Prophet Ibrâhîm. This is followed by some fabulous accounts, occupying foll. 23^b-25^b.

II.

foll. 26^b-29^a.

No. 2323.

احکام غالب و مغلوب

AḤKÂM-I GÂLIB WA MAĠLÛB.

A treatise on taking omens in respect of 'victory' or 'defeat' between two persons or parties, by reckoning of the letters of the alphabet in the names of the parties concerned.

Beginning:—

حکیم ارسطو طاليس ارسطو بن نفطاس فدونی (sic) وزیر حضرت

ذوالقرنین از برای او وضع کرده الخ *

The work is ascribed to Aristotle, and is half-believed to have been written by him for Alexander the Great.

Foll. 29^b-33^a. Prayers to be recited on seeing the new moon, followed by some charms.

Foll. 34^b-37^a. Interpretation of the dreams of each day of the month.

Foll. 35^b-37^a. Religious instruction relating to the practices and observances of daily life.

Foll. 37^b-41^a. Blank.

Foll. 41^b-43^a. 'The ninety-nine names of God.

Written in fair Nasta'liq and Naskh.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshid Nawwâb are found in several places.

(36)

(Nos. 2324-2325.)

fol. 21; lines 19; size $7 \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

Two treatises,

I.

fol. 1^b-12^a.

No. 2324.

(رساله کوره)

(RISÂLAH-I KURAH.)

A treatise on the preparation and working of the astrolabe, and other astrological and astronomical matter, similar to the one noticed in Ethé, Ind. Office Lib. Cat., No. 2528.

Beginning:—

الحمد لله رب العالمين فصل اول در معرفت عمل بر کوره

کردن بهر عرض که خواهد اله *

Neither the author's name, nor the title of the work, is given anywhere in the text, but the title-page contains the endorsement رساله در معرفت کوره.

The tract is divided into twenty-six short sections, as follows:—

1. fol. 1^b. فصل اول در معرفت عمل بر کوره کردن بهر عرض که خواهد

2. *ib.* فصل دوم در معرفت ارتفاع گرفتن

3. fol. 2^a. فصل سوم در معرفت طالع از ارتفاع

4. *ib.* فصل چهارم در معرفت ارتفاع از طالع

5. fol. 2^b. فصل پنجم در معرفت دایر و ساعات مستوی و معوج و اجزای ساعات *

6. fol. 3^b. فصل ششم در معرفت تعدیل النهار

7. *ib.* فصل هفتم در معرفت میل آفتاب و بعد کواکب از معدل النصار و عایة ارتفاع *

8. fol. 4^a. فصل هشتم در معرفت درجهٔ ممر کوكب و درجهٔ طلوع و غروب و مطالع ایشان ببلد و استوی *
9. fol. 4^b. فصل نهم در معرفت تقویم سیاره
10. ib. فصل دهم در معرفت تسویه البیوت
11. fol. 5^a. فصل یازدهم در معرفت تقویم آفتاب
12. ib. فصل دوازدهم در تقویم کواکب ثابته
13. ib. فصل سیزدهم در معرفت (ظل) از ارتفاع و ارتفاع از ظل
14. fol. 5^b. فصل چهاردهم در معرفت طالع سال مستقبل از سال ماضی
15. ib. فصل پانزدهم در معرفت ارتفاع قطب فلک البروج
16. ib. فصل شانزدهم در معرفت سمت از ارتفاع
17. fol. 6^a. فصل هفدهم در معرفت طالع از سمت
18. ib. فصل هجدهم در معرفت دائرهٔ نصف النهار و مشرق و مغرب
19. fol. 6^b. فصل نوزدهم در معرفت عرض بلد و تحقیق آن
20. fol. 7^a. فصل بیستم در معرفت طول بلد
21. fol. 7^b. فصل بیست و یکم در معرفت سمت قبله
22. fol. 8^a. فصل بیست و دوم در معرفت اوقات نماز
23. fol. 8^b. فصل بیست و سوم در معرفت وضع کردن گره بر افق
مختلف *
24. fol. 10^a. فصل بیست و چهارم در معرفت عرض افق حادث
25. fol. 10^b. فصل بیست و پنجم در معرفت مطارح شعاعات
26. fol. 11^a. فصل بیست و ششم در معرفت تسبیرات

II.

fol. 12^b-21^a.

No. 2325.

(رساله در معرفت اسطرلاب)

(RISĀLAH DAR MA'RIFAT-I
ASTARLĀB.)

Another anonymous treatise on the astrolabe.

Author: Muḥammad bin 'Alī ul-Mūsawī محمد بن علی الموسوی

Beginning:—

الحمد لله رب العالمين والعاقبة للمتقين و صلى الله على محمد
و آله الطاهرين الى يوم الدين *

It would appear from the short preface that the author wrote this tract at the request of an Amīr, whom he designates thus مولانا امير سهسالار اجل سيد ولي النعم فخر الدين جمال الاسلام.

The tract consists of two *Qism*.*Qism* I, fol. 12^b, in thirty-two short chapters (*Bāb*).*Qism* II, fol. 17^b, in forty *Bāb*.The tract breaks off with the thirty-sixth *Bāb*.

Both treatises are written in small Nasta'liq by one scribe.

Not dated; 17th century.

(37)

(Nos. 2326 2327.)

fol. 44; lines 13: size 8 × 6½; 5½ × 3½.

A modern and very badly written MS. containing two small collections of letters of little importance.

I.

fol. 1^a-13^b.

No. 2326.

رقعات کنهر داس

RUQA'ĀT-I KANHAR DĀS.

A few private letters, by Kanhar Dās کنهر داس.

The preface, hopelessly defective and illegible, begins thus:—

..... کہ برافردا مرادات جاودانی بمیامن حضرت

رسالت پناهی و نبوت الہ *

The first letter begins thus on fol. 1^b :—

کمترین بندۀ درگاه کفر داس جبین حکوک ضراعت (؟)
بر اراضی نمادۀ النہ *

II.

fol. 14^a-44^a.

No. 2327.

انشاء گدا

INSHĀ-I GADĀ.

Letters written to relatives and friends by Haldhal Singh
ملدہلسنگہ.

Beginning :—

یاد خدائی کہ خاک را باغ و باغ را بلبل دهد النہ *

It would appear from the preface that the author wrote these letters in A.H. 1165=A.D. 1751 giving the title انشاء گدا to the collection.

Written in bad Ta'liq.

Dated 1193 Faşlî.

(38)

(Nos. 2328-2329.)

fol. 101 ; lines 15 ; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

A collection of the prose writings of Zuhûrî and Ni'mat Khân
'Ālî.

I.

fol. 1^a-66^b.

No. 2328.

مثنویات ظہوری

MANŞŪRĀT-I ZUHŪRĪ.

The prose writings of Zuhûrî.

1. Preface to Nauras نورس beginning :—

سرود سراپاں عشرتکدہ قال النہ *

See No. 284 III.

2. Preface to *Khawân-i Khalil* خوان خليل ; beginning on fol. 7^b :—

ای از تو بر اهل تخت الن *

See No. 284 I.

3. Preface to *Gulzâr-i Ibrâhîm* گلزار ابراهیم ; beginning on fol. 22^a :—

خرمی چمن بطراوت حمد الن *

See No. 284 II.

4. *Mînâ Bâzâr* مینا بازار ; beginning on fol. 31^a :—

عصمتیان روپوش حیا پرور و خلوتیان عفت گوش پاک نظر الن *

See No. 284 V.

At the end, fol. 51^a, it is called زنانه بازار.

5. تبسم شهدا and پنجم رقمه or the five love letters, called رقمات ; beginning on fol. 51^a :—

شهید تبسم دیت عشوة خونبها الن *

See No. 284 IV.

II.

fol. 67^a–101^b.

No. 2329.

وقایع حیدر آباد

WÂQÂ'Î' HAYDARÂBÂD.

The siege of Haydarâbâd, by Nî'mat Khân 'Âlî; beginning on fol. 67^a :—

دمی کہ مدرس کتاب الن *

See No. 370 IV, etc. etc.

The events described here are dated 13 Rajab, fol. 67^a; 14 Rajab, fol. 71^a; 15 Rajab, fol. 76^a; 14 Sha'bân, fol. 78^a; 15 Sha'bân, fol. 73^b; a lacuna after fol. 83^b; 18 Sha'bân, fol. 87^b; 21 Sha'bân, fol. 97^a; 22 Sha'bân, fol. 98^b, breaking off after nine lines thus :—

* ازهار مقصودات در بستاین مرجوات شگفت

Written in ordinary Ta'liq with marginal notes.

Dated, fol. 66^b, 17 Muharram, A.H. 1222.

Scribe : شاه زمان خان ;

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb are found at the beginning and end of the copy.

(39)

(Nos. 2330-2331.)

foll. 55; lines 16-23; size $12\frac{1}{4} \times 7\frac{1}{2}$; $9 \times 4\frac{1}{4}$.

A collection of two treatises.

I.

foll. 1^b-21^a.

No. 2330.

شرح خلاصة الحساب

SHARḤ-I KHULĀṢAT UL-ḤISĀB.

An incomplete commentary on the *Khulāṣat ul-Ḥisāb* of Bahā ud-Dīn 'Āmilī (d. A.H. 1030=A.D. 1621). For other commentaries see Nos. 1032-1036.

Neither the commentator's name, nor the title of the commentary, is given anywhere, and it begins at once with the commentary thus:—

قال المصنف جعله الله مغفوراً وبعثه مغفوراً و مسروراً بسم الله الرحمن

الرحيم *

Out of the ten *Bāb*, into which the original work is divided, the present MS. comprises only a portion of the first *Bāb* and breaks off with the following words:—

پس موافقت او به صحت تحمل خبر میدهد فانهم *

The text is represented by the letter م and the commentary by تن

Foll. 22^b-23^b. Only the earlier portion of the preface of a commentary on the *Khulāṣat ul-Ḥisāb* of Bahā ud-Dīn, entitled *انوار خلاصة الحساب* by 'Ismat Ullah bin A'zam bin 'Abd ur-Rasūl Sahāranpūrī سهارنپور ساکن عبد الرسول ماکن, completed in A.H. 1086=A.D. 1675, for which the title forms a chronogram; beginning:—

پاک است آنکه دزد او علم حساب است بصفات کمال او الخ *

II.

foll. 32^b-55^a.

Arabic.

No. 2331.

شرح مسلم الثبوت

SHARH-I MUSALLAM AŞ-ŞUBÛT.

An Arabic commentary on Muhibb Ullah bin 'Abd ush-Shukûr's well-known work Musallam aş-Şubût on the principles of jurisprudence.

Commentator : Mullâ Barakât Ilâhâbâdî ملا برکت الہ آبادی

Beginning :—

الحمد لله رب العالمين قال المصنف في الكاشيه

التم *

The name of the commentator is not given in the work itself, but in an endorsement on the title-page he is said to be ملا برکت الہ آبادی

The author of the original work Qâdî Muhibb Ullah bin 'Abd ush-Shukûr was born at Karah, a village in Bihâr. He was a profound scholar of his age, and the emperor Aurangzib appointed him Qâdî of Lucknow. He wrote several works, and died in A.H. 1119 = A.D. 1707. See *Hadâ'iq ul-Hanafiyyah*, p. 431; *Subhat ul-Marjân*, p. 76; *Mas'ûsir ul-Kinâm*, p. 211; *Bâhâr Lib. Cat.*, vol. ii, p. 159; etc.

The treatise is incomplete, and on the title-page it is said to comprise only the first juz of the commentary. It breaks off in the middle of the second *Muqâlah* with the following words :—

واما الوعم فلما فيه من تجم المجرد و تصوير المعقول ينزل الي

المرتبة السفلي *

The MS. is written in ordinary Ta'liq by one scribe.

Not dated : 19th century.

(40)

(Nos. 2332-2333.)

fol. 237 ; lines 23 ; size $10\frac{1}{2} \times 8$; 9×6 .

A collection of two treatises.

I.

fol. 2^a-204^b.

No. 2332.

فرهنگی دبستان

FARHANGĪ-I DABISTĀN.

A work on Persian grammar, treating at great length of the meanings of the separate letters of the alphabet and their permutation ; of syntax, rhetoric, etc.

Author : Abd ur-Rahīm Gorakhpūri عبد الرحیم گورکھپوری.

The author, a man of great versatility of genius, was the greatest of the last of the prolific writers of India, and died recently at Calcutta.

The MS. is defective at the beginning, and opens abruptly thus :—

..... سوای این نقوش که در جداول پیشرفته نگاشته شده

اند چند نشان دیگر الهم *

Internal evidence shows that the work consists of four *Rukn*, but it is difficult to say how many folios are missing at the beginning. On the margin of fol. 2^a, where the work opens, the following note, vaguely written in a different hand, tends to suggest that the earlier portion of the work, comprising the first and second *Rukn*, treats of the letters of the alphabet :—

رکن اول و دریم مفصل یا رساله حروف و از ارکان چهار گانه کتاب

فرهنگی دبستان آموزنده پارسی زبان *

The above statement is supported by another note at the end of this section (fol. 41^b) :—

تمت رکن اول و دریم یا رساله حروف از ارکان چهار گانه فہدنگ *

Fol. 42-46, 48-49 are blank. Fol. 25^b is to be followed by 47, after which there seems to be a lacuna.

Rukn III, on syntax (نحو) in four *Maqālah* and a *Khātimah* ; beginning on fol. 58^a :—

نحو یا سخنسازی دانش چندین ضوابط و دستورات است الهم *

Foll. 50^a-56^a, a detailed list of the contents of *Rukn* III.

Fol. 57^a blank.

In the subscription, at the end of this *Rukn* (fol. 128^a), it is said that this section was completed in A.H. 1246, corresponding with A.D. 1831.

Rukn IV, on rhetoric (*بلاغت*); beginning on fol. 130^a :--

علم بلاغت دانش چندین اصول و غوابط است که می آموزند اله *

The author, who does not reveal his name in the work, is mentioned in several notes, see foll. 2^a, 41^b, 58^a, and 130^a. For his other works see Cal. Mad. Lib. Cat., pp. 56, 105, and 107.

II.

fol. 206^a-237^b.

No. 2333.

منتخب تاریخ فرشته

MUNTAKHAB-I TÂRĪKH-I FIRISHTAH.

Extracts from *Maqâlah* XII of the *Târīkh-i Firishtah* (see Nos. 538-539), containing biographical notices of the saints of India; beginning: -

در دانشوران کشور تحقیق و عاملان لوازم توفیق اله *

It breaks off at the beginning of the description of Hindūstān.

Written in Ta'liq.

19th century.

(41)

(Nos. 2334-2335.)

fol. 67; lines 14-19; size 9½ × 6; 6½ × 3½.

Two treatises.

I.

fol. 1-41^b.

No. 2334.

مقصد الاقصی

MAQṢAD UL-AQṢĀ.

A mystico-theological tract.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين اما بعد چنان
گوید اضعف الضعفا و خادم الفقرا عزيز ابن محمد نسفي كه جماعت
در بيشان النجم *

There has been a good deal of controversy regarding the work and its author. It would appear from Hāj. Khal., vol. vi., p. 90, that Maqṣad ul-Aqṣā, a work on mysticism by 'Azīz bin Muḥammad un-Nasafi, is in Arabic; also that it was translated (into Persian) by Kamāl ud-Dīn Ḥusayn Khwārazmī (d. A.H. 845=A.D. 1441). The same Hāj. Khal. further states that the author of the Ḥabīb us-Siyar remarks that Khwārazmī's translation, also entitled Maqṣad ul-Aqṣā, though excellent in many respects, is not free from defects. Now Ḥabīb us-Siyar, vol. iii, Juz. 3, p. 144, while noticing the life of Kamāl ud-Dīn Ḥusayn Khwārazmī, observes that the Maqṣad ul-Aqṣā by Khwārazmī is a translation of مستقصى Mustaqṣā. (See Hāj. Khal., vol. v, p. 526, Nos. 11950 and 11951); but with it the present work seems to have no connection.

In the Āṣaf. Lib. Cat., vol. i, p. 482, two Persian works on Ṣūfism and asceticism, and both bearing the same title Maqṣad ul-Aqṣā, are noticed. One of those two is said to be by Kamāl ud-Dīn Ḥusayn Khwārazmī and the other by 'Azīz bin Muḥammad Nasafi.

A copy of the work, which seems to be identical with the present, is noticed in G. Flügel, iii, p. 457. Flügel, vol. iii, p. 489, also notices a Turkish translation of the work, by one Ibrāhīm bin 'Abd Ullāh, bearing the same title Maqṣad-i Aqṣā.

In the Āyā Ṣūfiyah Lib. Cat., No. 2054, where another copy of the work exists, the author is called 'Azīz bin Mahmūd (perhaps a mistake for Muḥammad) un-Nasafi, and the date of his death is given as A.H. 710=A.D. 1310.

As regards the time in which 'Azīz bin Muḥammad Nasafi flourished, internal evidence shows that he lived in the seventh or eighth century of the Hijrah, and the date of his death, given in the Āyā Ṣūfiyah Cat., *loc. cit.*, seems to be correct. On fol. 10^a he refers to the well-known work عوارف المعارف of Shaykh Shihāb ud-Dīn Suhrawardī (d. A.H. 632=A.D. 1234). He also repeatedly refers to Sa'd ud-Dīn Ḥummū'ī (d. A.H. 650=A.D. 1252), see foll. 21^b, 22^a, etc. Again on fol. 15^b he quotes the well-known saint Ṣadr ud-Dīn Rūmī (d. A.H. 672=A.D. 1273).

From a statement on fol. 26^b it would appear that the author wrote this work at the age of eighty years:—

درین هشتاد سال هر کجا دانائی وزیر کی نشان میدادند میرتم
مدتها در خدمت ایشان می بودم *

In my opinion the present work is a translation of 'Aziz bin Muhammad Nasafi's Arabic work *Maqṣad ul-Aqṣâ*, and it seems that the omission of the translator's name is the cause of so great confusion. It should also be mentioned that this work must not be confounded with Muhammad bin Muhammad Ġazâlî's (*d.* A.H. 505=A.D. 1111) work of the same title, containing an explanation of the ninety-nine names of God (see *Goth. Arab. Cat.*, No. 337).

The work is divided into eight *Faṣl*, followed by several *Bâb* some of which consist of several sections, as follows:—

Faṣl I, fol. 2^a:

فصل اول در بیان آنکه رونده کیست و راه رو چیست و منزل چند
است و مقصد کدام است *

Faṣl II, fol. 3^b:

فصل دوم در بیان آنکه شریعت و طریقت و حقیقت چیست *

Faṣl III, fol. 5^b:

فصل سوم در بیان انسان کامل *

Faṣl IV, fol. 6^a:

فصل چهارم در بیان کامل آزاد *

Faṣl V, fol. 7^a:

فصل پنجم در بیان صحبت *

Faṣl VI, fol. 8^a:

فصل ششم در بیان ترک *

Faṣl VII, fol. 9^b:

فصل هفتم در بیان سلوک *

Faṣl VIII, fol. 11^a:

فصل هشتم در بیان نصیحت *

Then follow the *Bâb*:—

Bâb I, fol. 12^b.

باب اول در بیان قول اهل تصوف

Bâb II, fol. 17^b.

باب دوم در افعال خداوند عز و جل

Bâb III, fol. 26^a.

باب سوم در معرفت ظاهر و باطن انسان

Bâb IV, fol. 28^b.

باب چهارم در بیان نطفه

The copy is written carelessly, and the arrangement of the divisions appears confused in several places.

Fol. 9 should be placed after fol. 6.

Written in ordinary Ta'liq.

The colophon says that one Mu'izz ud-Dîn Rashîdî Qâdirî Ja'far Tayyârî of Mehdâwân, Parganah Shâhpûr, Munayr, in Bihâr, got the treatise translated by بنگ لعل کاتبه of Munayr.

Dated 9 Dûlq'ad, A.H. 1193.

II.

fol. 42^b-67^a.

No. 2335.

(رسالة آیات بینات)

(RISÂLAH-I ÂYÂT-I BAYYINÂT.)

A theological tract, being a sort of critical analysis of theological doctrines held by the Sunnis and the Shî'ahs.

Beginning:—

اللهم اهدنا الصراط المستقيم سوال در فرقہ ہنوی اسلامیہ قیل و قال
و بحسب و جدال بسیار است الہم *

Neither the author's name, nor the title of the work, is given in the text, but in the following note at the end it is said that the treatise Risalah-i Âyât-i Bayyinât is by Muḥammad 'Alî : رسالة آیات بینات من تصنیف مولوی محمد علی صاحب.

The author attempts to determine the truth by comparing facts from both Sunni and Shî'ah sources and thereby to settle the dispute between the two sects.

Written in a hasty careless Ta'liq.

Not dated ; 19th century

The title-page of this treatise contains the seal of one الہی بخش . dated A.H. 1290.

(42)

(Nos. 2336-2337.)

fol. 192 ; lines 23-26 ; size 9½ × 6 ; 7 × 4.

A collection of two treatises.

I.

foll. 1^a-126^b.

No. 2336.

(رساله عروض)

(RISÂLAH-I 'ARÛD.)

An anonymous, but useful, treatise on Persian metre, rhyme, etc.

Author: Qabûl Muḥammad قبول محمد.

Beginning:—

حمد وافر و ثنای متکثر صانعی را سزاست که نوع انسانرا از تمامی
مخلوقات بصنایع گوناگون و بدایع بوقلمون آفرید الخ *

The author does not assign any title to the work, nor does he divide it into particular chapters or sections.

The work deals with the use and meanings of the separate letters of the Persian alphabet, metre, rhyme, prosody and poetical figures illustrated by quotations from ancient and modern poets and authors.

According to a versified chronogram at the end, fol. 126^b, the date of completion of the work is expressed by the word عَرَّة, the numerical value of which is 1205 (A.H.)=1790 (A.D.) but it is interpreted in words as A.H. 1237=A.D. 1821:

که سنه یک هزار و در و صد و سی و هفت هجری باشد *

Written in fair Ta'liq.

In the colophon the scribe نجف علی ابن سید شرفعلی says that he completed the transcription of the copy on the 10th of Rajab, A.H. 1265. He further quotes a chronogram expressing the date of his birth. A.H. 1221=A.D. 1806.

II.

foll. 127^a-192^b.

No. 2337.

کیمیای سعادت

KĪMIYĀ-I SA'ĀDAT.

Extracts from Muḥammad bin Muḥammad ul-Ghazālī's famous ethico-mystical work Kīmīyā-i Sa'ādat. See Nos. 1346-1347.

Beginning:—

شکر و سپاس فراوان بعدد ستارگان آسمان الخ *

The treatise is only a fragment of the *Kimiyâ-i Sa'âdat* and contains extracts chiefly from the introductory chapters or 'Unwân (foll. 1-26 of No. 1346) and the third *Rukn* (foll. 121-134 of No. 1346).

The MS. breaks off abruptly with the following words:

پس باید که آدمی سخن جز بقدر ضرورت نگوید و الا نه خاموشی
گزیند *

Written by the scribe of the preceding treatise.

(43)

(Nos. 2338-2339.)

fol. 95; lines 15-21; size $9\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{1}{2} \times 4$.

A collection of two treatises.

I.

fol. 1^b-62^b.

No. 2338.

سراج القلوب

SIRÂJ UL-QULÛB.

A historical work containing legendary accounts of the creation of the world, the heavens, paradise, hell, the prophets, the angel of death, the day of resurrection, etc. etc.

Author: Sa'îd bin Muḥammad ul-Qaṭṭân Ġaznawî سعيد بن محمد القطان غزنوی.

Unfortunately there is a big worm-hole at the very beginning of the copy and a good deal of the opening lines is thus wanting.

Beginning:—

تصنيف (کاتبین) سعيد بن محمد القطان
غزنوی و سراج القلوب نام نهاد و قصه و صفت آدمی پیش عالم و
آسمان و زمین النعم *

There is a lacuna after fol. 58^b.

The MS. is in a damaged condition and also badly wormed.

Written in ordinary Ta'liq.

Dated 26 Dûl-hijjah, the forty-first regnal year of Aurangzib, A.H.

1108.

Scribe: غیاث الدین ولد خدا بخش.

II.

foll. 64^a-95^b.

No. 2339.

راحت القلوب

RÂḤAT UL-QULÛB.

A theological tract.

Author: Mubârak Fayḍ Ullah مبارك فيض الله.

Beginning:—

* الحمد لله رب العالمين طوبى للغريرين و الصلوة على رسوله انعم

The work consists of nineteen *Bâb*, enumerated at the beginning.

The MS. is in a hopelessly damaged condition, and folios have been misplaced in many places causing great confusion. Many folios also are missing.

Written diagonally by the scribe of the preceding treatise.

(44)

(Nos. 2340-2341.)

foll. 13; lines (centre col.) 9; margl. col 16; size $7\frac{1}{2} \times 5$; $6\frac{1}{2} \times 4$.

A collection of two poetical works

I.

Centre Col.

foll. 1^b-13^a.

No. 2340.

كربما

KARÎMÂ.

The well-known Masnawî poem, ascribed to Sa'dî.

See Nos. 92-(22); 112 and 113.

Beginning:—

* كربما ببخشنى سرحال ما انعم

II.

Margl. Col.

foll. 1^b-13^a.

No. 2341.

محمود نامه

MAḤMŪD NĀMAH.

The popular *Dīwān*, ascribed (wrongly however) to the authorship of Sultān Maḥmūd Gaznawī. See No. 442.

Beginning:—

ای داغ بردل از غم خال تو لاله را الخ *

See Ethé, Ind. Office Lib. Cat., No. 1768-(2).

A few verses of the letters س and ش (foll. 6^b and 7^a) are wanting.

Written in ordinary *Nasta'liq* within gold borders and illuminated lines with a modern tasteless head-piece.

Not dated; 19th century.

Presented by Shihāb ud-Dīn Khān, Assistant Librarian.

(45)

(Nos. 2342-2343.)

foll. 66; lines 12; size 8 × 6; 5 × 3½.

Collection of two Ṣūfī treatises.

1.

foll. 1^b-42^a.

No. 2342.

شرح رباعي ابو سعيد ابو الخير

SHARḤ-I RUBĀ'Ī-ABŪ SA'ID ABUL
KHAYR.

Comments on Abū Sa'id bin Abul Khayr's (d. A.H. 440=A.D. 1049) popular *Rubā'ī* beginning حورا بنظاری نگارم صف زد الخ and generally supposed to possess a healing virtue when recited to a diseased person.

Commentator: Ubayd Ullah bin Maḥmūd ush-Shāshī عبید الله بن محمود الشاشی.

Beginning:—

الحمد لله فياض الحكم و المواهب و موصل الطالبين الى المطالب
النعم *

The commentary is preceded by a short discourse on some mystical points connected, as the commentator himself says (fol. 2^b), with his explanation of the Rubâ'î.

The commentary itself begins thus on fol. 5^a :

بعد از تقریر این مقدمات بقول العبد الضعیف عبید الله بن محمود
الشاشی که مراد از حورا آن جماعتی اند از حوران و غیر ایشان که بر سر
بیمار حاضر میشوند النعم *

In the beginning the commentator says that for long he had a keen desire to understand the meaning of the aforesaid Rubâ'î, but various occupations prevented him from paying deep attention to its meaning, until it was brought to his ears that some friends of the Amir ul-Umarâ Jalâl ud-Dîn Amir Bâyezîd, at the Amir's request, had commented upon the Rubâ'î. These comments, says 'Ibâyd Ullah, though valuable, could in no way quench his thirst. Hence the present commentary.

Copies of the same commentary, without the commentator's name, are noticed in Rieu, ii, p. 862 (No. IV); Ethé, Bodl. Lib. Cat., Col. 802, Nos. 22 and 27; Ethé, Ind. Office Lib. Cat., No. 1919-(2). See also W. Pertsch, Berlin Cat., p. 47^b.

There is a lacuna after fol. 5^b, and a good deal of the commentary is wanting.

The commentary is followed by several essays on the nature and rules of the spiritual life, mystical love, the spiritual progress of the soul, spiritual devotion, etc. etc.

II.

fol. 43^b-66^a.

No. 2343.

(رسالة تصوف)

(RISÂLAH-I TAŞAWWUF.)

This tract, containing similar Sûfic and mystical matter, begins thus after بسم الله الرحمن الرحيم.

خداوند ابعزت آنکه بفردا نیت ذات متفردی النعم *

The author frequently quotes *Shams-i Tabriz* (see foll. 41^a, 65^a, etc.).

Fol. 29 and several other folios have been misplaced.

The catch-words, added in a later hand, are, in most instances, misleading.

Written in beautiful *Naskh* within gold and coloured borders.

Not dated; 16th century.

The MS. is in a damaged condition.

(46)

(Nos. 2344-2345.)

foll. 13; lines 16-19; size 8½ × 4½; 7 × 4½.

Two tracts.

I.

foll. 1^b-8^a.

No. 2344.

حکایات لطیف

HIKĀYĀT-I LAṬĪF.

A collection of jests and witty sayings, mostly relating to male and female wags.

Beginning:—

بعد حمد خدای رب العالمین و نعمت نبی المرسلین صلی الله علیه

و آله و اصحابه اجمعین حکایات چند مشتمل بر لطافت النہ *

The author does not mention his name. He simply says in the preface that he wrote these jests for those who took an interest in such things. The tract ends abruptly in the middle of the story of a parrot. The title حکایات لطیف appears on the title-page.

Written in ordinary *Nasta'liq*.

Not dated; 19th century.

II.

foll. 9^b-13^a.

No. 2345.

رساله علم اخلاق

RISÂLAH-I 'ILM-I AKHLÂQ.

Neither the author's name nor the title of the work is given in the text, but on the title-page the tract is called رساله علم اخلاق.

Beginning:—

در نصایح ملوک آمده که هر سری که اودا خردی نیست
همچو چشمی است که آب ندارد الم *

The tract consists of moral anecdotes relating to kings, nobles and great men, extracted from standard works on ethics, such as ذخیره الملوک (see fol. 11^a), etc.

Written in ordinary Ta'liq.

Not dated; 19th century.

(47)

(Nos. 2346-2347.)

foll. 99; lines 9-16; size 9½ × 5½; 6½ × 4.

Two treatises.

I.

foll. 1^a-96^b.

No. 2346.

رقعات

RUQA'ÂT.

A defective, worm-eaten and damaged copy of a collection of letters, mostly written in the name of Nawwâb Amin ud-Daulah Bahâdur to his father. The letters relate to the events connected with the reign of Farrukh Siyar (A.H. 1124-1131=A.D. 1713-1719), and to those that immediately preceded and followed his reign.

Written in a bad Nîm-Shikastah hand. The paper is worm-eaten and in most places is pasted over with patches so as to render the contents illegible.

Not dated; 19th century.

II.

foll. 97^a-99^b.

No. 2347.

دیبچه دیوان غنی

DĪBĀCHAH-I DĪWĀN-I ĠANĪ.

Preface to the *Diwān* of Muḥammad Ṭāhir Ġanī of Kaashmir, by his pupil Muslim.

Beginning:—

ای ذات تو سر دتر افراد وجود
هر برد و نبود را ز بود تو نمود

The preface, in prose, abounds in praise of Ġanī. In the conclusion Muslim says that he, as a token of his gratitude towards his master, collected his verses and arranged them in the form of a *Diwān* with the assistance of the eminent poet Malik Shāhid.

Written in ordinary Ta'liq.

Not dated; 19th century.

(48)

(Nos. 2348-2349.)

foll. 95; lines 17; size 11×7; 8×4½.

گنجینه

GANJĪNAH.

A collection of Nashāt's miscellaneous prose and poetical writings in Arabic, Persian and Turkish, entitled *Ganjīnah-i Nashāt* or 'The Pocket-Book of Nashāt.'

Author: Mirzā 'Abd ul-Wahhāb, with the *takhlūs* Nashāt, مرزا عبد الوهاب المتخلص به نشاط.

Beginning:—

نخست چون بنکری جهانی بینی پر از چو و چند *

The author with his original name Mirzā 'Abd ul-Wahhāb, was a native of Isfahān. He flourished during the reign of Fath 'Alī Shāh Qājār of Persia (A.H. 1211-1250=A.D. 1796-1824), who held him in high estimation and honoured him with the title of Mu'tamad ud-Daulah. Ridā Qulī Khān, a contemporary biographer of Na'shāt, in

his *Majma' ul-Fusahâ*, vol. ii, p. 509, gives copious extracts from *Nashât's* poetical writings, and remarks that he (*Nashât*) was eminently skilled in prose and poetry, and was well-versed in Arabic, Persian and Turkish. The same *Ridâ Qulî* adds further that *Nashât*, who enjoyed a high reputation in his time, left the beautiful work *Ganjinah*, and died in A.H. 1244=A.D. 1828.

The work consists of heterogeneous matter including prose and poetical writings in Arabic, Persian, and Turkish without any arrangement.

I.

foll. 1^b-92^b.*Prose.*

No. 2348.

(منشورات)

(MANŞÛRÂT.)

A collection of the prose-writings of *Nashât*, beginning with his preface to the *Shâhinshâh Nâmah* of *Şabâ* [see No. 1989-(1)]:

نخست چون بذکری جناب بیخی پراز چون و چند همی بست
و کشاد بینی و ستم الخ *

This is followed by the author's preface to the *Diwân* of *Fath 'Alî Shâh* and other prose-pieces in Persian, Arabic, and Turkish in praise of his royal patron.

Other prose-writings are:—

On fol. 20^a. نکاح نامه شاعرانه حسن علی میوزا

On fol. 21^b. رخصت شراب در تبریز در دور نواب سپهر رکاب نائب

السلطنة عباس میرزا *

On fol. 25^b. در توصیف شعر شیراز

On fol. 26^a. قبالة نواح مستطاب شاعرانه آزاده عبد الله

(Turkish) میرزا

Poetry :

On fol. 27^b. در تمجید بزم همایون و انجمن میمون هنگام مراجعت

موکب اشرف از نهفت آذر بایعجان بداد الطلاقة *

- On fol. 29^b. در تهنیت عید همایون
- On fol. 30^b. در مدح اشرف مصدر بلغز آئینه
- On fol. 32^a. در تاریخ عمارت سلطانیه
- On fol. 32^b. مثنوی در تاریخ عمارت مبارکه سلطانیه که هر مصرع
یک تاریخ است *
- On fol. 33^a. نغزل قصیده بر حسب امر اشرف در تتبع امیر معزی
گفته شده *
- On fol. 34^a. در تهنیت عبد همیون و حرمان خود از خدمت حضور
جشن سلطانی *
- On fol. 35^a. در تهنیت عید و جلوس عمارات مبارکه گلستان
- On fol. 37^a. در تهنیت عید همایون
- On fol. 38^a. Tarkīb-band.
- On fol. 40^b. در ماه مبارک رمضان در تتبع حکیم انوری حسب الامر
اشرف بعضی رسانید *
- On fol. 41^a. در پرده تصویر شکار گاه همایون نگارش یافت
- On fol. 42^b. (Arabic) در تهنیت فصل ربیع عرضه رفت
- On fol. 43^b. (Turkish) در تهنیت عید همایون

On fol. 45^a is a prose piece in the form of a *Munājāt*, followed by two prose pieces in Turkish.

The above is followed by a collection of letters written on behalf of the author's royal patron to several distinguished persons. The important persons to whom some of these letters are addressed are:

The Emperor Napoleon; foll. 47^a–49^a.

King of England (George III); fol. 49^a.

King of France; foll. 50^a–50^b.

Mahmūd Shāh Afghān, ruler of Qandahār and Kābul; fol. 50^b.

Shaykh Ahmad (in Arabic with interlinear paraphrase in Persian); foll. 52^a, 55^b

Sayyid 'Alī (also in Arabic); fol. 52^b.

Sa'ūd Wakhbābi (in Arabic); fol. 57^a.

Mirzā Abul Qāsim; fol. 57^b.

Then follow several letters without headings. The above are followed again by several unheaded letters after which is found a collection of letters which the author himself wrote to his royal patron, princes, nobles and his personal friends, and also some which he wrote on behalf of others.

II.

foll. 92^b-95^b.*Poetry.*

No. 2349.

(غزلیات نشاط)

(ĠAZALIYÂT-I NASHÂT.)

A few Ġazals by Nashât without any order.

Beginning :—

ز ما گمگشتگان پرسید ازان کوی
 ساق تشنگان جوئید از جوی
 می بیغش بنی دلکش دلی خوش
 لب ساقی لب ساغر لب جوی

Collections of Nashât's writings are noticed in Rieu, ii, p. 722 ; Rieu Sup., No. 1881. See also Ethé, Bodl. Lib. Cat., No. 1200, where an account of the poet, by Sir Gore Ouseley, is given.

The Ganjīnah was printed in Tihirân. A.H. 1266.

In the colophon the scribe, who does not give his name, says that he transcribed the copy for one Aqâ Muḥammad Karīm.

Written in ordinary Nasta'liq.

Not dated : 19th century.

There are three seals at the end of the copy, but all of them are illegible.

for the Bayād of the compiler of these pages (i.e. the present collection). Again, the collection of Khwājah 'Abd Ullah Tā'id's letters, fol. 161^a, is headed thus: 'Letters of my father Khwājah 'Abd Ullah Tā'id.' In the heading of the introduction to his own Diwān, fol. 381^a, he says: 'Introduction which this humble creature wrote to his own Diwān.' This is followed by another introduction of his; namely, to the رباعى المنشات of 'Abd Ullah Tā'id, headed thus: 'Introduction which I wrote to the رباعى المنشات of my father.' From the above facts we can safely conclude that Muḥammad 'Alī, poetically styled Tamannā, son of 'Abd Ullah Tā'id, is the compiler of this vast collection. He has already been mentioned in connection with the رباعى المنشات, noticed under No. 884.

Contents:—

1. Mirzā Mu'izz Fiṭrat's preface to the Bayād. See No. 898—III. Beginning on fol. 38^b:—

سبحان الله هر چند دیدم قلم را انعم *

2. Extracts from Tārikh-i Waṣṣāf; beginning on fol. 40^a:—

معهود از فلک بی نمک و متعارف از ذات روزگار ناهموار انعم *

3. Ni'mat Khān 'Alī's preface to his own Diwān. See No. 370—1, etc.; beginning on fol. 41^a:—

تیار افزای نقد سخن انعم *

4. Letters written by Abd ul-Hamid Munshī, foll. 48^a–50^b.
5. Fayḍī's letters to friends, foll. 50^b–52^a.
6. Letters written by Muḥammad Tāhīr Wahīd Qazwīnī to his friends, foll. 52^b–58^b.
7. Zuhūrī Tarshīzī's letters to Fayḍī and others, foll. 59^a–63^a.
8. Tuḡrā's letters, foll. 63^a–71^b.
9. Naṣīra-i Hamadānī's letters to Qāḍī Mir Nūr Ullah Shūstari and others, foll. 71^b–87^b.
10. Jalāl Tabātabā'i's letters to Mullā Shayḍā and others, foll. 87^b–91^b.
11. Letters of Mir Muḥammad Ja'far 'Irfān, foll. 93^a–105^b.
12. Amīr Muḥammad Bāqir Dāmād's letter to Mullā 'Abd Ullah Shūstari, fol. 105^b.
13. Fayḍī's letter to a friend (not named) and others, fol. 106^a.
14. Mirzā Ibrāhīm Buyūtāt's letter to Mullā Sharaf ud-Dīn 'Alī, fol. 108^a.
15. Letter from Shaykh Abul Khayr, brother of Shaykh Abul Faḍl, to Khān Khānān and others, foll. 109^a–110^b.

16. 'Urfi's letter to Khân Khânân and others, foll. 111^a-112^b.
17. Nizâm ud-Dîn 'Alî Shîr's letter to Sultân Husayn Mirzâ, fol. 113^a.
18. From Jalâlâ to Islâm Khân, fol. 113^b.
19. From Nawwâb Âsaf Khân Qazwîni, poetically styled Ja'far, to Hakim Abul Fath Gilânî, fol. 114^a.
20. From Şadr ud-Dîn Muḥammad to Muḥtasham Kâshî, fol. 114^b.
21. From Hakim Ruknâ Masîḥ Kâshî to Khânahzâd Khân, fol. 115^b.
22. From Qâsim Kâhî to Mirzâ Faridûn, fol. 116^b.
23. From Nawwâb Khân Khânân to Nawwâb Âsaf Khân and others, fol. 117^a.
24. From Mir 'Abd ul-Wahhâb Ma'mûrî to the governor of Yazd, fol. 117^b.
25. From Shâh Muḥammad Shîrâzî to Mir Ja'far 'Irfân, fol. 118^a.
26. Draft of a petition, fol. 119^a.
27. Letter from Mir Sayyid 'Alî to his brother Mirzâ Qâsim, fol. 122^b.
28. From Mirzâ Qâsim to his brother and others, foll. 123^b-133^a.
29. From Mirzâ Faṣîḥ to Mirzâ Qâsim, fol. 133^a.
30. From Khân Khânân to Murshîd Barûjardî, fol. 134^c.
31. From Shaykh Muḥibb Ullah of Patna to Maulânâ Darwish of Midnâpûr, fol. 135^b.
32. Extracts from 'Shaykh Muḥyi ud-Dîn Ibn ul-'Arabî, fol. 136^b.
33. Anonymous letters, foll. 137^a-138^b.
34. From Husaynî to Mirzâ 'Azîz Ullah Khurâsânî and others, fol. 139^a-140^a.
35. Anonymous letters, foll. 140^a-141^b.
36. Shaykh Aḥmad, in praise of Camel, fol. 141^b.
37. His letter, fol. 142^a.
38. Letters of Sayyid Shâh Ni'mat Ullah to Amir ul-Umarâ Nawwâb Ja'far Khân and others, foll. 143^a-144^b.
39. Mir 'Abd ul-Wahhâb Ma'mûrî to Qâdî Rûḥ Ullah, fol. 144^b.
40. Draft of Mirzâ Ibrâhîm Artîmânî's letter, fol. 145^b.
41. Letters of Mirzâ Mu'izz Fîṭrat, foll. 147^a-155^a.
42. Hazîn's letter in reply to Ârzû, in connection with comments upon the verses of Khâqânî, fol. 155^a.
43. Letters written by the compiler's father Khwâjah 'Abd Ullah Tâ'id to friends, fol. 161^a-172^b, identical with *Raḍâh* II of the Riyâḍ ul-Munshâ'ât, No. 884.

44. Letters written by Naḍr Ālī Khān Murshidābādī, foll. 173^a-174^b.

45. From Munḡhi Kunj Bibāri to La'ī Dās Sāhir, fol. 174^b.

46. Munḡhi Blās Rām in praise of the Dīwālī Poojā, fol. 175^a.

47. Writings of Mir 'Abd ur-Rasūl Istiḡnā, foll. 176^a-176^b.

48. Mir Sayyid Sharif's letter, fol. 176^b.

49. Prose prefaces and writings of Nūr ud-Dīn Zuhūri: Nauras, fol. 178^b; Gulzār-i Ibrāhīm, fol. 185^a; Khwān-i Khālīl, fol. 192^a; in praise of Minā Bāzār, fol. 206^a; in praise of the Jeweller's shop, fol. 208^a; in praise of the cloth dealer, fol. 210^a; in praise of the flower dealer, fol. 211^b; in praise of the sweetmeat-seller, fol. 213^a; in praise of the fruit-seller, fol. 216^a; in praise of the betel-seller, fol. 218^a; in praise of the tobacco-seller, fol. 219^a; in praise of the vegetable-seller, fol. 221^a: see No. 284.

50. Tuḡrā's prose-pieces: Preface to معيار الادراك, fol. 222^b; in praise of Kashmīr, fol. 224^a; a description of the lake Kamam, fol. 235^b; Kanz ul-Ma'āni, in praise of Shāh Shuja', fol. 237^a; Tajalliyāt, in praise of Kashmīr, fol. 240^a; Taḍkirat ul-Atiqiyā, fol. 244^a; Mir'āt ul-Futūḥ, fol. 246^a; Murtafi'āt, a description of a *Darbār* at Jahāngir's Court, fol. 261^a; Muḡābahāt-i Rabi'ī, fol. 263^a; Taḥqiqāt, fol. 266^a. All these treatises and prose-pieces are included, in Tuḡrā's Kulliyāt noticed under No. 333.

51. Fayḍī's introduction to his own Diwān, fol. 268^a.

52. Mirzā Jalālā's introduction to the Diwān of Hājī Muḡammad Jān Qudsī, fol. 270^a.

53. Mir 'Abd ur-Rasūl Istiḡnā's prose-pieces, foll. 274^b-281^a.

54. Mirzā Muḡammad Tāḡir Waḥīd Qazwīnī's writings and prose-pieces, foll. 282^a-296^a.

55. Prose-piece by Mirzā Tāḡir Naḡrābādī, fol. 296^a.

56. Naḡrā-i Hamadānī's prose-writings, foll. 300^b-307^a.

57. The debate between Shaykh Fīrūz and Mullā Shayḍā, fol. 307^a. See No. 2176.

58. Prose-writings by Mirzā Nizām ud Dīn Aḡmad Tālī' Hīṣārī, fol. 310^a.

59. Preface by Mir Muḡammad Ja'far Tīhrānī, poetically styled 'Irfān, to the Laṭā'if ul-Khayāl, fol. 313^b.

60. The same Mir Muḡammad Ja'far's preface to the Diwān of his father Mir 'Alā ud-Daulah 'Ālī, and his other prose-writings, foll. 316^a-320^b.

61. گل و نرگس Gul wa Nargis, by Mir Sharif bin Qāḍī Mir Nūr Ullah Shūstārī, and his other prose-pieces, foll. 320^b-325^b.

62. Prose-pieces by Abul Barakât Munîr Lâhaurî, Tâlib, Zulâfi and Zuhûrî, foll. 325^b-335^b.

63. Praise of Asad Khân's house, by 'Abd ur-Razzâq Âgâh, fol. 335^b.

64. Prose-piece by Abul Mafâkhir Husaynî, fol. 338^a.

65. In praise of Isfahân, fol. 343^a.

66. Shaykh Abul Fadl's *Khâtimuh* to the Markaz-i Adwâr, fol. 345^a.

67. Extracts from the Akbar Nâmah, fol. 348^b.

68. In praise of Shâh Muḥammad Shirâzi, by Ismâ'il, fol. 349^b.

69. An anonymous prose-piece, fol. 351^b.

70. Nawwâb Sa'd Ullah Khân's elegy on the death of Mumtâz Maḥal, fol. 355^a.

71. Introduction to the Bayâd of Sirâj ud-Dîn, fol. 356^a.

72. On the conquest of Akbar Nagar, also called Râjmaḥal, in A.H. 1069, fol. 358^a.

73. From the writings of Mirzâ Mu'izz Fiṭrat Mashhadi, fol. 359^b.

74. Mirzâ Muḥammad Rafi' Wâ'iz Qazwini's preface to the first volume of the Abwâb ul-Jinân, fol. 361^b.

75. Introduction to the Şuḥuf-i Ibrâhîm of 'Alî Ibrâhîm Khân, by the compiler's father Khwâjah 'Abd Ullah Tâ'id 'Azimâbâdî, fol. 368^a.

76. Introduction to Mir Abul Qâsim Aurangâbâdî's history of Nawwâb Nizâm 'Alî Khân and other Amîrs of the Deccan, fol. 371^a.

77. Mirzâ Muḥammad Ḥasan Qatîl's preface to the Bayâd of the compiler of the present work, fol. 379^a.

78. Preface which Muḥammad 'Alî Tamannâ (i.e. the compiler of the present work) wrote to his own Diwân, fol. 381^a. In this preface the compiler says that in A.H. 1212=A.D. 1797, when he happened to visit Lucknow, he arranged his Diwân at the request of Mirzâ Muḥammad Ḥasan Qatîl.

79. The compiler's preface to the *رئىى المىشآت* of his father, fol. 381^b.

A list of contents of both works is given at the beginning of the volume.

Written in fair Ta'liq by one and the same scribe.

Not dated; 19th century.

